

# Missions

A·Baptist·Monthly·Magazine

The Judson Centennial in Burma

FRANK M. GOODCHILD, D.D.

A Crisis on the Coast

N. B. RAIRDEN, D.D.

With Your Worker in Japan

REV. E. H. JONES

The Land of Opportunity

REV. WILLIAM KEECH

Darkness and Light in Mexico

REV. GEORGE H. BREWER

A New Colportage Cruiser

REV. WILBERT R. HOWELL

The World Field

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# MISSIONS

## A BAPTIST MONTHLY MAGAZINE

CONTINUING THE BAPTIST MISSIONARY MAGAZINE, THE BAPTIST HOME MISSION  
MONTHLY, GOOD WORK, AND TIDINGS

HOWARD B. GROSE, D.D., Editor

## CONTENTS FOR MARCH, 1914

	PAGE		PAGE
DENOMINATIONAL DAY.....	Flyleaf	DEPARTMENT OF MISSIONARY EDU- CATION.....	234
STATEMENT BY THE FINANCE COM- MITTEE.....	177	MISSIONARY PROGRAM TOPICS.....	237
GENERAL:		WESTERN WOMAN'S WORK FOR FAR EASTERN WOMEN:	
The Judson Centennial in Burma — Frank M. Goodchild (Illus.).....	178	Bring the Supply to Meet the Need.....	238
The Centenary Party in Ava — Henry C. Mabie.....	185	A Chat with our Workers.....	238
The Land of Opportunity — William Keech (Illus.).....	187	An Inside View of the Judson Centennial.....	239
A Crisis on the Coast — N. B. Rairden.....	197	With the Children in Japan.....	240
The Ao-Naga Association — Enid S. Smith.....	200	Commencement Day at Suifu.....	241
Growth in Eastern Washington — J. M. Hupp (Illus.).....	201	Echoes from the Student Volunteer Con- vention.....	242
Darkness and Light in Mexico — George H. Brewer.....	205	Our Mail Bag.....	243
A State Religion for China.....	207	EDITOR'S NOTE BOOK.....	246
A New Colportage Cruiser — Wilbert R. Howell (Illus.).....	209	DEPARTMENT OF METHODS.....	247
With Your Worker in Japan — E. H. Jones (Illus.).....	211	THE MYSTERY BOX.....	249
Enemies or Friends — Lemuel Call Barnes.....	216	THE JUNIORS.....	250
Learning Chinese in Sixty Days — G. Glass Davitt.....	218	FAR LANDS.....	251
"Will the Money Come?" — Charles L. White.....	220	HOME LANDS.....	256
EDITORIAL:		BOOKS AND AUTHORS.....	259
China, Confucianism and Yuan Shi Kai.....	191	FINANCIAL STATEMENTS.....	260
The Centenary in Burma.....	192	ILLUSTRATIONS:	
Denominational Day.....	193	A Hindu Trinity.....	Frontispiece
The Critical Month.....	193	Centennial Celebrations in Burma.....	178-186
The Advance of Cooperation.....	195	El Salvador Views.....	187-190
Note and Comment.....	196	An Ao-Naga House.....	200
THE ORIENTAL PRESS.....	203	The Frontier in Washington.....	201, 202
DEVOTIONAL.....	221	Triple Gateway to Altar of Heaven, Peking.....	207
WOMAN'S WORK IN HOME MISSION FIELDS:		India's Bread Line.....	208
Christmas on Home Mission Fields.....	222	Scenes on Hood's Canal, Wash.....	209, 210
The Pacific Coast District.....	225	Views in Japan.....	211-215
Florida Baptist Academy.....	227	Language School Students in China.....	218
Italian Work in Portland, Oregon.....	228	Indians at Pryor.....	223
Fireside Schools.....	229	Helen P. Story.....	224
"The Centre," Washington.....	231	Boys' Dormitory, Florida Academy.....	227
The Workers' Department.....	232	Miss Inez Kinney.....	230
		Learning Lessons in Japan.....	240
		Miss Lagergren's Kurimia.....	244
		Miss Edith Crisenberry.....	245
		A New Church in Japan.....	252
		Two New Western Churches.....	257, 258

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# MISSIONS in Every Home of the Church

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**B**USINESSLIKE methods in local missionary work are sure to bring results. The following circular is recommended to Pastors, Missions Club managers, and Missionary Committees.

It is eminently practicable, could be tried in thousands of churches, and should be successful in over 75% of the places where tried. This would quadruple our present subscription list.

## MISSIONS

### A Baptist Monthly Magazine

Magazines? Yes, a-plenty, but this one is different. After living with it since it was born we don't hesitate to repeat that IT is DIFFERENT. Nothing dry about it. Full of very interesting reading. Even to a person not as interested in Missionary matters as you are, it is almost a necessity, as it brings nearly the whole world into view each month in a most delightful way.

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Your Missionary Committee wants MISSIONS to go to every home in the Church. If it is only one room, so much more reason to have MISSIONS to brighten it up.

There are ways of doing this easily:

- First: Every member subscribe to the Missionary Budget and add 1c per week for MISSIONS. If you have been giving 5c per week pledge for 6c. If 10c make it 11c, and so on up. Just add 1c per week when the time comes to renew pledges April 1st. You need not PAY the 1c EACH week, but make it up during the year.
- Second: The amount of, say \$75.00, can be added to the Missionary Budget and the Committee instructed to arrange that every home represented in Church and Congregation is provided with one copy of Missions each month for the year.
- Third: Members can make subscriptions to a "Missions" fund and raise say \$50.00 in that way. Then the Church can vote the balance (which will be small) out of the Emergency fund.

Either of these ways adopted and worked, will bring first rate returns in increased interest and in larger voluntary contributions to the Missionary Budget.

We want to begin April 1st working the plan the Church adopts. Arrangements have been made to finance either plan. Which do you prefer? Think it over and be ready to vote for your preference at the mid-week meeting February 4th. Our people ought to have MISSIONS to keep up to date on Missionary matters and to furnish first class reading for all.

The Committee as a whole has not decided on any plan, preferring to leave it to a vote of the Church.

Respectfully,

THE MISSIONARY COMMITTEE

of Prospect Avenue Baptist Church.

Buffalo, N. Y., Feb. 1, 1914.

P.S. The church, since the above was received, has adopted the Third Suggestion, and will shortly send in 110 names to be added to its present club. — Ed.

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## Denominational Day, March 15, 1914



THE observance of DENOMINATIONAL DAY in March, 1914, was recommended by the Northern Baptist Convention at its meeting in Detroit in May, 1913, and a Committee was appointed to arrange for and to promote its observance.

The object, as stated, is to acquaint our people, as well as others, with the facts of our history as Baptists, our distinctive principles, our achievements, our missionary and educational enterprises and our place and part in the evangelization and uplift of the world. The particular subject for consideration each year should be made conspicuous in sermons, in prayer meetings, in Sunday schools and in our denominational papers.

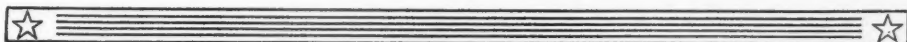
The month of March is memorable for important events in our American Baptist history. In March, 1639, the first Baptist Church in America was organized in Rhode Island. In March, 1813, Luther Rice left India to arouse American Baptists to organized effort for foreign missions. In March of the same year Rev. Daniel Sharp of Boston wrote Rev. Andrew Fuller of England of the organization of "The Baptist Society for Propagating the Gospel in India and Other Foreign Parts."

It is a notable coincidence that the two hundred and seventy-fifth anniversary of the founding of the first Baptist Church in America and the one hundredth anniversary of a general Baptist organization of Baptists for Foreign Missions should fall within this year of our Lord 1914. This conjunction of events appropriately marks the beginning of the observance of Denominational Day in 1914, and suggests the subject for consideration in its observance.

The day should be devoted to a review of the blessings of God upon us as a denomination, in the timely gift of great leaders in our missionary and educational activities, and in the spread of Baptist principles throughout the world. This should be done not for the glorification of the denomination, but for the information both of our own people and of others, as a reason for special thanksgiving to God for the honor conferred upon us in giving us so large a part in the progress of His Kingdom among men. In addition to this inspiring record of growth and achievements should be a graphic portrayal of the world-field of to-day, with its demands and opportunities, with a summons to prayer and fresh consecration of ourselves and our possessions to the service of Christ. May not the commemoration of these two great events in our Baptist history be appropriately signalized by special thank-offerings that shall emancipate our missionary organizations from debt and enable them to do a larger and better work, and thus make the meetings in Boston in June memorable and a mighty inspiration to the denomination throughout the world?

The cooperation of Pastors, of Sunday School Superintendents, of Young People's Societies, of editors of our denominational papers, of representatives of our missionary organizations is earnestly recommended and requested in the concentration of attention, of thanksgiving and prayer in the observance of Denominational Day, March 15, 1914.

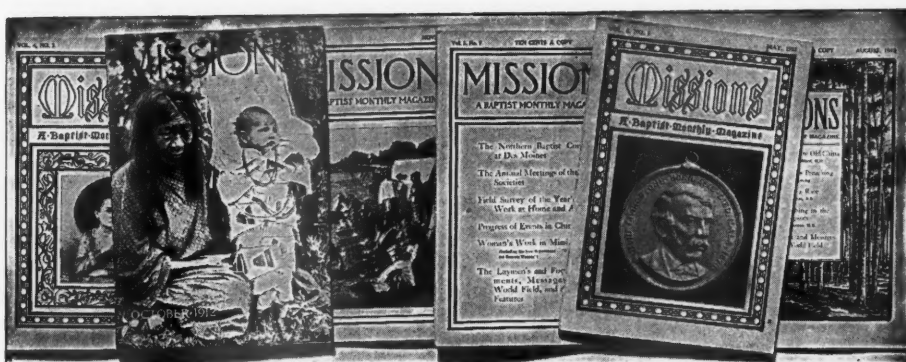
H. L. MOREHOUSE, E. W. HUNT, F. L. ANDERSON, SHAILER MATHEWS, T. J. VILLERS,  
F. W. AYER, JOHN HUMPHSTONE, D. P. LEAS, W. B. HINSON, COMMITTEE.





A HINDU TRINITY: The Tri-Murti in the great cave at Elephanta. All three faces of this colossal bust, 19 feet high, represent the god Shiva, the front face in the character of Brahma, the creator, that to the left as Rudra, the destroyer, and that to the reader's right as Vishnu, the preserver, holding a lotus in his hand.

Sketch from *The Illustrated London News*.



VOL. 5

MARCH, 1914

No. 3

## Statement by the Finance Committee of the Northern Baptist Convention

**I**N the By-Laws of the Northern Baptist Convention it is prescribed that "The Convention, through its Executive and Finance Committees, will aid in raising funds needed to carry on the work of each cooperating organization." The Finance Committee at the annual meeting Feb. 3, 1914, to consider the budgets of the cooperating Societies for the ensuing year, have been painfully impressed with the inadequacy of resources for the work of our missionary organizations, resulting in most embarrassing accumulated indebtedness, particularly upon the American Baptist Foreign Mission Society and the American Baptist Home Mission Society. We are convinced that it is within the ability of the denomination to do more liberally for these objects and that it would be calamitous to our missionary interests to make a serious reduction in the budgets for the ensuing year.

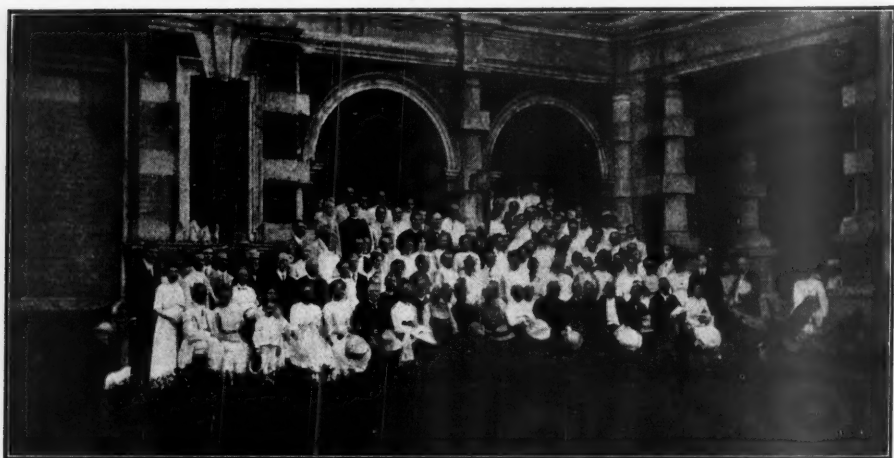
We note with gratification the aim of the general United Missionary Campaign to secure an Every-Member Canvass in our churches, culminating in March, 1914. We rejoice also in the decision of the Committee of the Northern Baptist Convention on Denominational Day to recommend its observance on March 15th by special discourses, by thanksgiving and prayer for what God has done for and wrought through the denomination and to appeal for more generous support of all our great organizations.

We strongly urge the widest possible compliance with these suggestions and appeals. Before the meeting of the Convention and its cooperating organizations in Boston, June 17-25, every vestige of debt should be removed and a fresh impulse then should be given to all of the work in which we are engaged.

We are in hearty accord with the suggestion that the one hundredth anniversary of the organization of our Foreign Mission Society and the two hundred and seventy-fifth anniversary of the organization of the first Baptist Church in America, should be signalized by an appropriate thank-offering that shall worthily represent the consecration and the wealth of the denomination.

By order and on behalf of the Committee,

ANDREW MACLEISH, Chairman.  
TREVOR ARNETT, Secretary.



A GROUP OF DELEGATES IN FRONT OF CUSHING HALL

## The Judson Centennial in Burma

By Frank M. Goodchild, D.D.



THE Judson Centennial meetings in Burma are over. They were an event of great significance. They were great in size and vast in influence. The country was impressed by the celebration. The movements of the Judson Party were noted daily in the Rangoon papers, and detailed accounts of the meetings were given. Wherever the American visitors went large companies of native Christians turned out to see and hear them, and a multitude of non-Christians stood wondering at it all. No doubt it has given the native Christian people a new importance in their communities that so many white brethren should come so far to visit them. Certainly the native Christians have assumed a new importance in the eyes of the visitors. They have clear convictions of Christian truth and picturesque ways of presenting them, and in some cases they show notable self-sacrifice in sustaining Christian work.

The celebration was held in two great

centers. The Rangoon meetings were first in time and in importance, but the celebration at Moulmein was impressive, and the tenderest services of all were held on the very spots made sacred by Judson's sufferings, — at Amherst where Ann Hasseltine is buried, at Aungbinle where Judson was imprisoned and was in the stocks, and on the prison site at Ava.

The Burma Baptist Convention was in session in Rangoon on the day before the Centennial exercises began. A large crowd was therefore in attendance at the outset. The crowd stayed to the end. There was not, as is so often the case at home, a straggling few at the first session, an overcrowd at the middle ones, and a thinned line at the close.

The meetings were opened promptly on Wednesday morning, December 10, at 8 o'clock. Mark that, all you people who think the East does not hustle! A vast throng filled the spacious Cushing Hall. The upper windows of the lofty room served as a gallery and were crowded with the heads of those who stood on the outside balcony. The native people were present in large numbers, the men on one side of the room, the women on the other; the men with brilliant silk turbans, the women with little sprays of flowers tucked



in their abundant, black, carefully coiled hair; and all of them, men and women alike, having silk skirts of bright, harmonious colors. We have nothing like such a sight in America. You can get it only by a journey of many thousands of miles.

Dr. D. A. W. Smith presided. He is usually presented as the son of the author of "America." That is a distinction indeed. But Dr. Smith of Rangoon has earned such distinction by his own work that he does not need to shine by inherited glory.

With a great volume of sound the first hymn was sung. It was appropriately, "Oh God, our help in ages past." All sang the same hymn but each sang in his own tongue. Dr. Smith's address was worthy of the occasion. He briefly sketched Judson's work. But he said, "Like the athlete who takes a step backward that he might obtain momentum, elasticity and strength for the forward leap, so we look back a hundred years hoping to get fresh impulse for the hundred years to come."

On the platform were seated representatives of all the other denominations working in Burma, and representatives of our own missions in other lands, who brought their greetings. The program was so overcrowded that half of these had to be postponed, and since the programs of

subsequent sessions were equally crowded, some of them were never heard at all. Notable among those who did speak was the Rev. William Carey of Barisal, India, the great-grandson of the Father of Modern Missions. His face is not unlike the strong, kindly countenance of his illustrious ancestor. Rev. W. King Singiser read a letter of greeting from the Boston Board. Dr. H. C. Mabie, who was the appointed representative of the Foreign Mission Society, supplemented the letter by a brief address.

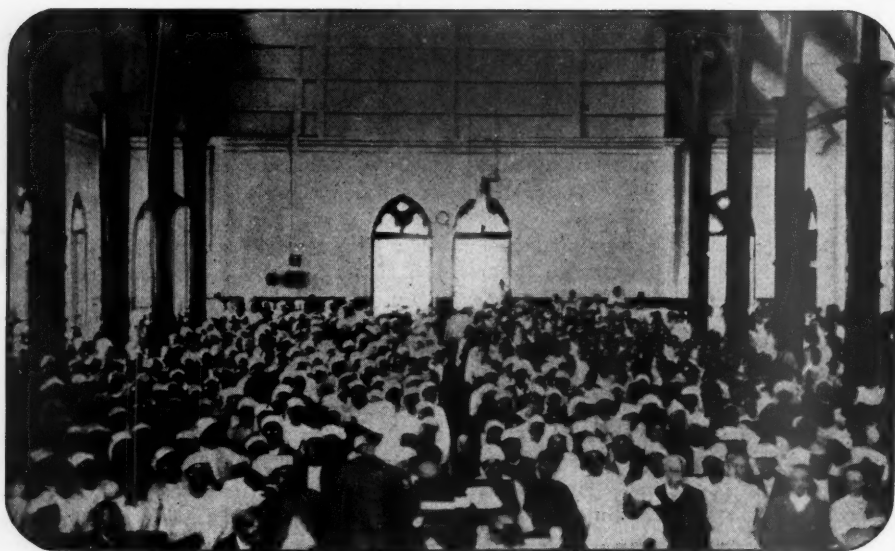
Dr. MacArthur, as President of the Baptist World Alliance, said that he brought the regrets and felicitations of Dr. Edward Judson of New York, and declared that it was a thousand pities that "this courteous, cultured, consecrated Christian gentleman, worthy to be the son of his immortal father," was not able to be with us.

Mr. W. G. Wedderspoon, Director of Public Education in Burma, expressed the gratitude of the Government for the educational work done by the American Baptists.

Then followed an event of profound interest. Five aged women, who were little girls in the last years of Dr. Judson, and who remembered him, gave their reminiscences. They were called "Five Little Girls" on the program. They were



WELCOME ARCH ERECTED BY PELECHI VILLAGERS ON ROAD TO THAUNDAUNG



A PARTIAL VIEW FROM THE PLATFORM AT ONE OF THE MEETINGS

Sarah Stevens (now Mrs. D. A. W. Smith), Mary Brayton (Mrs. M. M. Rose), Julia Haswell (Mrs. J. M. Vinton), Susie Haswell (Miss S. Haswell), and Sarah Stilson (Miss S. Stilson). Papers by two of these ladies were read by other persons. The other three spoke for themselves. Miss Stilson spoke in such dramatic fashion that she delighted the great audience not only by what she said but by the way she said it. Miss Stilson's father, the late Leman Stilson, wrote the first arithmetic in Burmese, and his work is still in use in many of the schools of the Buddhist monks.

Two remarkable features of this and other sessions were the singing of the Karen and Burmese choirs, and the translation of the addresses into Burmese and Karen by Dr. W. F. Thomas. When Dr. Thomas interprets he speaks not only with his lips, but with his eyes, his hands, and his spinal column. He can compress an hour's address into five minutes, putting it into two languages at the same time, and he has the reputation of making the speeches better than they are in English. Nobody sleeps when Thomas interprets.

At 11 A.M. the morning session was over and the great audience visited the Judson Missionary Museum which had been opened in the College building adjacent.

By two o'clock the meeting convened once more. Dr. Goodchild was called on to represent the Judson Party in a word of greeting, which he did in about one minute of time. Miss Cornelia Judson, a grand-niece of Adoniram Judson, who for 26 years has been in educational work in Japan, was presented and spoke briefly. A long list of speakers, representing other denominations, followed each other, bringing greetings and congratulations, and with a versatility rarely if ever paralleled, each one was able in some way to connect himself with Judson and make it seem especially fitting that he should have a place on the program.

A climax of feeling was reached when the Rev. W. H. S. Hascall announced that he had just received a cablegram from Dr. Edward Judson dated New York, Dec. 10, 1913, and saying, "Centennial greetings. Revelation 11:15." The message was translated into Burmese and Karen for the native part of the audience. Loud and prolonged applause greeted the reading of the message and Mr. Hascall was directed to reply fittingly. The message sent to Dr. Judson was, "Greetings. III John 2."

A striking address was given at this session by U Pa Hla, assistant Commissioner of Education. He expressed his

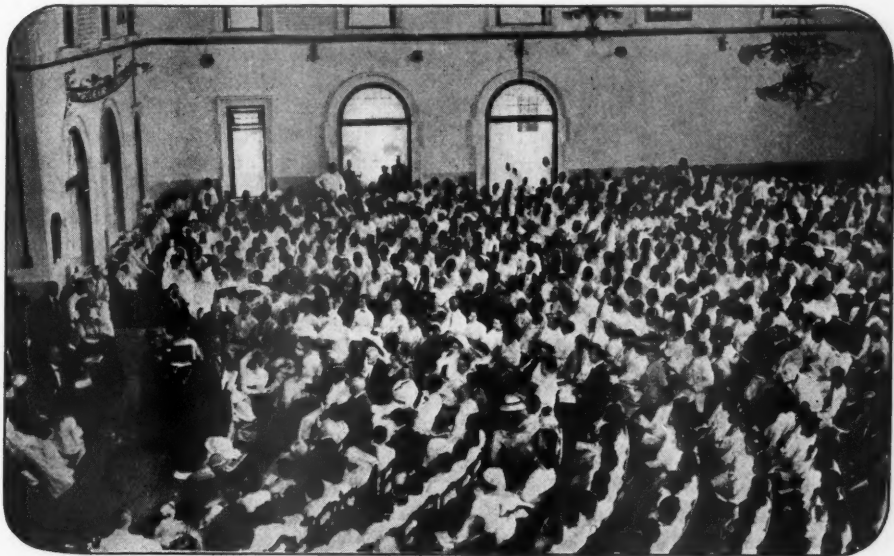
gratitude for what the missionaries had done for Burma. He spoke first in English and then in Burmese. Saya San Te spoke in Pwo Karen and Thra Gan in Sgaw Karen. Dr. W. F. Armstrong, the chairman of the Committee of Arrangements for the Rangoon meetings, was to have given an address on "The Results of the Century." He spoke only a few minutes. We trust his address will be printed. It is sure to be worth while.

Then followed a feature not on the program but full of interest to the American visitors. The native ordained ministers were asked to stand up. A large number of earnest looking men stood and were greeted with applause. Then the Theological students were asked to arise. Among those who stood, five languages were represented and John 3 : 16 was recited by different groups in Burmese, Chin, Pwo Karen and Shan, while another group sang a hymn in Sgaw Karen. Burmese girl students recited a text, and Karen school girls sang a hymn.

In the evening at 8.30 a largely attended prayer meeting was held. The time was fixed so as to be coincident with the 9 A.M. meeting at the Board rooms in Boston. Simultaneous meetings were held at other mission stations also. The meeting was led by Pastor Singiser of the Immanuel

Baptist Church, Rangoon. Addresses were made by Rev. W. A. Hill, Rev. F. W. Sweet of Minneapolis, and Dr. Frank M. Goodchild of New York. Many of the visitors and the natives led in prayer.

The second day of the meetings was as full of good things as the first. The sessions began at 8 A.M. and those who came late got no seat. The general topic was "Looking Forward." The Rev. W. H. S. Hascall presided and made an address. The other speakers were Miss A. E. Fredrickson and Mr. F. D. Phinney, the efficient Superintendent of the Mission Press. They were all addresses of great power and directness. If any one had been disposed to rest in what we have done in Burma he would have had his complacency rudely disturbed. Though our native Baptist people outnumber the adherents of all other Christian bodies in the country, yet we number but 122,265 adherents out of a population of over twelve millions. The 8,000,000 Burman Buddhists are as yet hardly touched. In 25 years we have made a net gain of only two American missionaries, and only two new stations have been opened. The missionaries on the field are practically unanimous in the conviction that we should not only strengthen the stations we have but steadily extend our lines as well.



ONE OF THE MEMORABLE MEETINGS IN CUSHING HALL

They do not believe in a policy which closes some stations to add to the forces of another station. This was the burden of these noble addresses.

After this, more words of greeting were spoken by about twenty representatives of our own and other Christian bodies. Among those who spoke were Mrs. M. Grant Edmands and Mrs. H. G. Safford, President and Secretary respectively of our Woman's Foreign Mission Society. Mrs. Phillips of Salem, Mass., sister of Dr. Samuel W. Duncan, for many years our Foreign Secretary, was presented and spoke briefly.

At the closing session of the Celebration on Thursday afternoon the presiding officer was the highest government official in Burma, Lieutenant Governor Adamson. They call him the L. G. for short. Lady Adamson sat by his side on the platform. He spoke appreciatively of Judson's work and said with regret that he had tried to get a Life of Judson in London but was told it was out of print. Doubtless he meant Wayland's Life of Judson. He advised that it be reprinted. That may be a good suggestion. But does London not know of the Life of Judson by his son?

During this session a letter of congratulation from Secretary of State Bryan was read, and before the close of the day a congratulatory cablegram from President Wilson was received by Dr. MacArthur.

Addresses were then made by Dr. MacArthur, Dr. R. A. Hume, senior missionary of the oldest mission of the American Board, Dr. H. Anderson of the English Baptist Mission and Dr. H. C. Mabie. It was a great meeting, the climax of all that had gone before. All the addresses were of the first order. Dr. MacArthur aroused good feeling and enthusiasm, as he did whenever he appeared. He declared that American Baptists in Burma owed much to the British Government, and the British Government in Burma owes much to the American Baptists, and he proceeded to demonstrate it to the delight of the audience. Dr. Hume said, "Not man, but God, was in the Providence which led to the division of the first Christian band which was sent to India by the American Board so that the Judsons came to Burma, while Gordon, Hall and

Nott went to Bombay and Newell eventually to Ceylon to found separate missions." "The rare wisdom of many of Burma's pioneers to found this mission largely on the principle of local self support has furnished a significant example to the missions of the American Board." Dr. Mabie's words were wise and courageous. He spoke on "The Successors of Judson in World Relations." He named three vital characteristics which belong to our Baptist message for the whole world: 1. A profound reverence for personality. 2. The centrality of those elements in Christianity which can be experienced in the whole soul of man. 3. The reality of divine grace which the redeeming God has ever had treasured in Himself, available to man from the foundation of the world yet made historic and visual in Christ."

At the conclusion of this meeting many of the people viewed the bronze tablet presented by Rev. and Mrs. C. H. Heptonstall, missionaries at Toungoo, as a memorial to Dr. J. N. Cushing. The tablet bears the same inscription as the headstone at his grave in Plymouth, Mass.

#### AT MOULMEIN

At Moulmein the celebration occurred on Sunday, December 14th. In the morning the visiting preachers spoke at the various missions. At 4 P.M. in the Talaing compound three converts were baptized. At 4.30, Rev. A. C. Darrow conducted the party to a fine property worth 15,000 rupees which the Talaings have just bought for a hospital. Saya Nai Di handed the title deeds of the property to Dr. Mabie as the representative of the Foreign Mission Society, and a prayer of dedication was offered by Ka Taw Thoon. At 5.30 a mass meeting was held in Judson Memorial Hall which was taxed to accommodate the great crowd. Rev. Walter Bushell presented Mr. A. Gaitskell, Commissioner of the Tenasserim division, as the presiding officer. Addresses were made by the commissioner, Mrs. M. Grant Edmands, Dr. R. A. Hume, Dr. MacArthur, and Shaw Loo, M.D., who studied at Lewisburg, Pa., fifty years ago. Dr. Hume paid a fine tribute to a leader of the Bur-



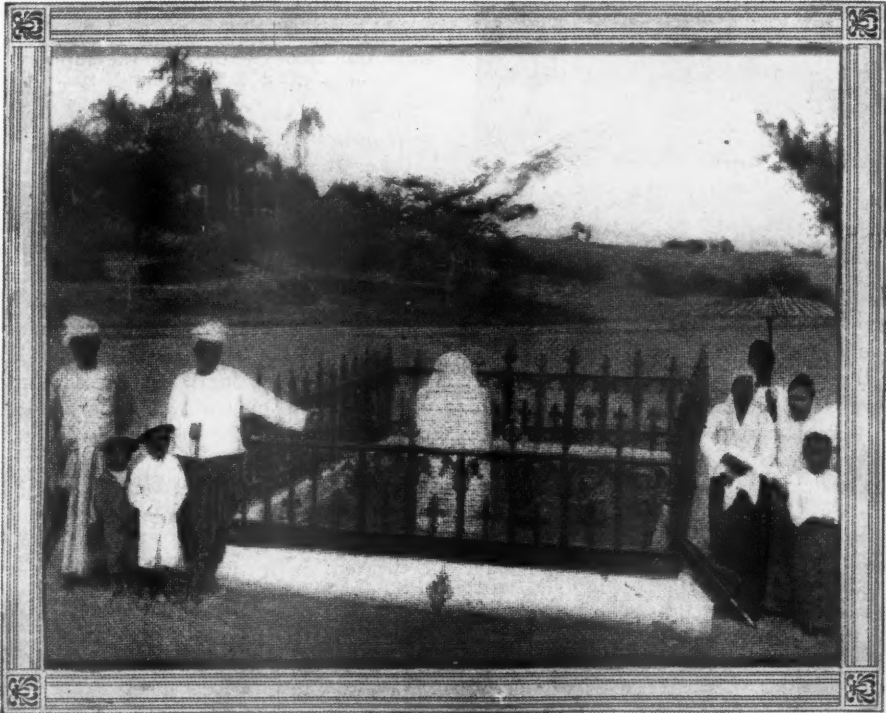
mese Baptist community who had recently given up a government position worth 175 rupees a month to take a teacher's position in one of our schools at 50 rupees a month.

#### AT AMHERST

On Tuesday, Dec. 16, a large company of people, natives and visitors, went from

#### AT MANDALAY

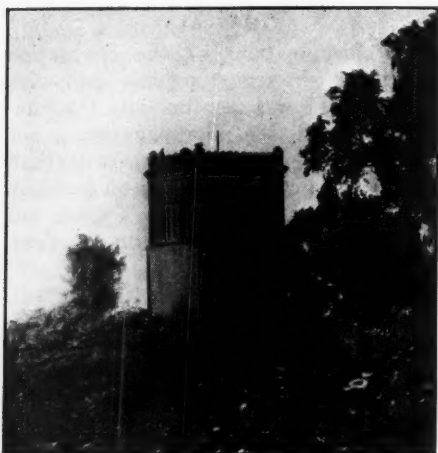
The chief features of the celebration were the visits to Aungbinle and Ava where Judson was imprisoned. On Sunday, Dec. 21st, the pilgrimage was made to Aungbinle. The chapel there is built on the very site of the old prison in which Judson suffered. Every inch of space was occupied, the natives sitting on the floor.



ANN HASSELTINE JUDSON'S GRAVE, AMHERST, BURMA

Moulmein by launch to Amherst to visit Ann Hasseltine's grave. The trip of about three hours each way was occupied in addresses and hymn singing. The grave is in a simple square enclosure surrounded by an iron railing set in a cement foundation, and is within a stone's throw of the river; a prayer was offered, the native people sang hymns, each member of the company cast a flower on the grave, and then, all stood in silence. In a booth near by a brief and very affecting service was held at which Dr. MacArthur, Mr. Carey and Miss Haswell spoke. Many were in tears. The heathen natives stood in great numbers watching.

Addresses were made by Mrs. Safford and Dr. Goodchild. Two native pastors asked permission to speak, — Saya Tha Din of Mandalay and Saya Pa Min of Rangoon. They spoke gratefully of Judson, and showed fine quality of thought and real eloquence in expressing it. The interpreter on this and other occasions was L. T. Ah Sou of Moulmein. To his excellent work much of the interest of the celebration was due. His mother was baptized by Judson when she was twelve years old. She and two others whom Judson baptized are still living. Two of them attended the meeting at Moulmein and were called to the platform.



THE OLD BELL TOWER AT AVA

## AT AVA

The next day came the impressive visit to Ava. A booth, part grass and part canvas, had been erected on the site of the old prison. In it the service was held. All the company sat on mats on the floor. There was little talking among the people. All were thinking and hearts were very tender. Dr. H. M. Sanders and Mrs. Frank M. Goodchild made the addresses. They were very different, but neither of them ever will be forgotten by those who heard them. Rev. Mr. Grigg, our missionary in that district, stated that he longed to

build a rest house for travelers, to make a well, and to erect a shaft on that spot as a memorial to Judson. He said that the Government had given one and a quarter acres of land, the old prison site, for the purpose. But to carry out the plan would cost 3,200 rupees. Dr. Sanders asked the privilege of contributing the entire sum. Mr. Grigg said also that there had been no missionary in Ava since Judson's time and to support a native preacher there would cost 360 rupees a year. He wished some one would undertake the support of such a man for five years. The Rev. D. L. Jamison of Albion, N. Y., assumed this responsibility.

After the meeting the party went over the road from Ava to Amarapura over which Judson walked in fetters, and in extreme pain and exhaustion, when he was transferred from Ava to Aungbinle. Some of the company went in oxcarts. Some walked. The road is a hot, dusty one in December, the cool season. Judson walked it in May, one of the hottest months of the year. This trip was in very truth a pilgrimage, and the places visited were shrines.

Many other places received the American visitors and the services held were in the nature of celebrations. Buildings were dedicated, baptisms administered, many sermons preached. On the mountain

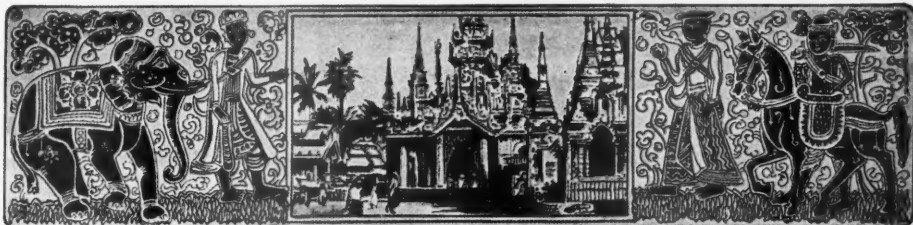


KACHIN CONVENTION AT BHAMO, BURMA

road from Toungoo to Thandaung two arches were erected by villagers who came many miles, walking all the way, to welcome us. At Bhamo, a Kachin Convention was held. Among the Kachins a work seems in prospect equal to that among the Karens. In many places concerts were given by the church choirs and by the pupils of the schools. All were excellent, some remarkable. The decorations, consisting of transparencies and lanterns in many of the places visited, were a sight

never to be forgotten. They covered acres of ground. There were literally lanterns by the hundred. The missionaries everywhere said that they were planned and put up by the pupils without any suggestion from them. The work showed a good taste, a kindliness of spirit, and a capacity for painstaking labor, which are beyond all praise.

The celebrations in Burma covered nearly a month of time,—a memorable month!



## The Burma Centenary Party in Ava

BY HENRY C. MABIE, D.D.



So many friends will be writing to home journals their impressions of the Centenary observances in this land, I will here content myself simply with an account of a visit to Ava and the site of the old prison pen where Judson and his devoted wife spent eleven months of crucial torture.

After doing the mission interests at Mandalay, concluding with Sunday services in the early morning at Aungbinle and two memorable services in the Judson Memorial Church in Mandalay, on Monday morning our party of upwards of twenty persons took sampans and dropped down the Irrawadi to Sagaing. Our missionaries there, Rev. Ernest Grigg and wife, had prepared for us a fine breakfast. To aid in receiving our company they had invited in the Deputy Commissioner, the civil surgeon and two or three ladies of the community, highly Christian and in sympathy with mission work.

Breakfast over, we were rowed across the river, a mile or so in width, to the site of old Ava.

What was once a royal city glittering with golden palaces and pagodas is now a wilderness; remains are to be seen of the old walls and of the stately old tamarind trees originally planted to adorn the city. There are scattered native bamboo houses, and of the original palace there is left only one square tower so leaning as to promise ultimate downfall. From this tower used to be struck the gong which marked the weary hours of Judson's cruel imprisonment.

A few hundred yards from the tower on a flat grassy plot is the site of the old prison into which was driven or rather dragged by the brutal officer "with a spotted face," Judson, Dr. Price and two other companions, Englishmen, to endure those horrors of a foul prison pen. The jail was perhaps sixty feet square, a rude building made of planks standing upright with but one door, no windows and with only such ventilation as the narrow openings between the planks afforded. Men and women were here huddled together without beds, often loaded with fetters. For food they had nothing besides what friends brought them from outside. It was on one

such occasion as this that occurred the pathetic incident when Mrs. Judson brought in a *mince pie* which she had managed to put together.

The government authorities have lately generously set aside an acre and a quarter embracing the site of the old prison as the spot on which they wish to see erected a monumental tablet to Judson's fortitude, together with a public well and a neat *zayat*, or rest place, for pilgrims as they journey past the spot. It was here that our party met beneath a temporary bamboo tabernacle that had been erected for the occasion and here we had two rare addresses, referring to Dr. Judson and to his wife Ann Hasseltine respectively.

The first address was by Dr. H. M. Sanders. He gave in a few sentences the reminiscences of Judson's sufferings, reminding us that we all had known them from children and that Judson himself never dwelt upon them.

He then plunged into the deeper reflection whether standing on that ground he himself or any of us were worthy to be called "Christians." In most trenchant, searching sentences and with that profound insight of which this gifted brother is capable, he reminded us that to be a Christian is to be "crucified with Christ,"

to bear in ourselves the very "stigmata — the brand marks of the Lord Jesus" and so to "fill up that which is behind of the sufferings of Christ," as Paul himself was ever testifying that he did. This was no address of mere sentiment but of heart searching power, and then the speaker with choking voice abruptly concluded that he craved for himself the privilege of becoming financially responsible for the entire amount needed for this memorial, estimated at a cost of about Rs. 3,400. It was the most climactic hour yet reached in the observances of an entire month in representative centers in Burma. The address of Mrs. F. M. Goodchild which followed, recounting the heroic devotion of Mrs. Judson to her husband during all this period, was beautiful and touching in the extreme.

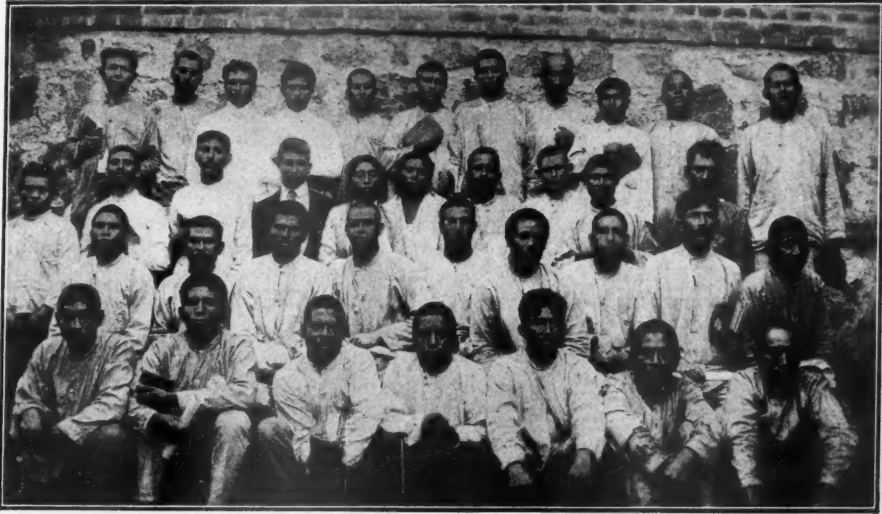
In the afternoon the party in ox carts and some on foot passed for five miles to Amarapura over the road which Judson took when taken to Aungbinle.

At Amarapura, also the dismantled site of an early royal city, we were entertained by the Burman church of the place, in which many of the foremost citizens of the town, though Buddhists, joined in their best style of welcome to their American guests.



TENT AT AVA ON SITE OF JUDSON'S PRISON





PROFESSED CONVERTS IN THE SANTA ANA PENITENTIARY

## The Land of Opportunity

By Rev. William Keech, El Salvador



**S**TANDING one day upon an eminence projecting from the volcano of Santa Ana, the writer viewed the whole length of the Republic clearly outlined by its principal volcanoes. Looking from the Santa Ana eastward one could see in order those of San Salvador, San Vicente and San Miguel, which represent a distance in length of about sixty leagues and serve as landmarks to the mariner as well as to the traveler by land. Within sight of and almost around the base of these four volcanoes is concentrated the million and a quarter inhabitants of El Salvador.

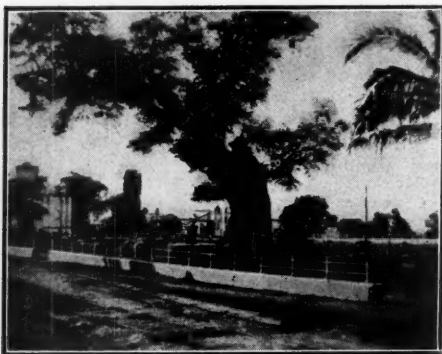
They have been particularly noted in the past for their revolutionary character, as if the natural state of their territory, which is one of earthquake and volcanic upheaval, had its counterpart in the moral and political life of the people. Generally speaking, however, they are intelligent, industrious, thriving, ambitious. They

are given up chiefly to agricultural pursuits and are outwardly and materially prosperous.

The people live in a state of utter moral and spiritual destitution. There is no national conscience and many of the most flagrant evils are not only permitted but even authorized by the State. There is little or no family life. Immorality and corruption pervade the whole of society. A professor in the University speaking with me lamented the fact that there was not one man among the students that he would declare fit for society. The religion of the masses is mariolatry and image worship, and this again is characterized by very frequent and most shameful bacchanalian feasts. How often have I seen imported dolls from England and Germany made to serve as the patron saint of the home and worshiped daily! In the mountain recesses, grotesque figures made from the husks of corn often serve the same purpose. Upon the walls of their houses may often be seen pictures of saints issued by business houses in the United States advertising their wares, helping to form the collection of household gods.

Of the simple gospel message they are utterly ignorant.

Their priests, too, are often as ignorant of the Word of God as the people themselves. Except for the short portions of Scripture found in the missal, many of the priests have never read the Word of God. One Sunday afternoon a priest called at my house and asked me to supply him with a Bible. Before producing it I took ad-



PUBLIC PARK AT IZALCO

vantage of the occasion to speak with him on spiritual matters. Long and seriously did we converse together, after which I presented him with a copy. When about to leave, he remarked with tears in his eyes, "I hope you will pray for me. I am now over sixty years of age and I have never read the Bible in my life." How unutterably sad. Like priest, like people. Of course we prefer to believe that such cases are the exception rather than the rule, but there are reasons for believing they are only too common. And if the blind lead the blind, shall they not both fall into the ditch?

It is true that thousands have now lost faith altogether in the Romish religion, and no wonder, but only to go completely over to infidelity. Among the upper classes, theosophy is spreading rapidly, whilst one is surprised to find how many are immersed in spiritism even of the grossest kind. This latter is pervading the smallest villages of Central America.

For many years the British and Foreign and the American Bible Societies have been laboring in this field and thousands of copies of the Scriptures have been sold.

There have been some wonderful cases of conversion directly through reading the Word, but in thousands of homes the Word lies dormant and even where it is read the cry goes up from many hearts, "How can I understand except some one should guide me?" These things create an urgent call to the churches of Jesus Christ to send forth preachers and teachers, for "How shall they hear without a preacher?" "Faith cometh by hearing and hearing by the Word of God."

We find a great readiness to hear the Word preached. Let one instance suffice. It was a frontier town and we arrived on the afternoon of the Thursday of Passion week. Here we decided to stay until the following Saturday. Having hired a large room, we asked the owner if he would permit us to hold meetings for preaching the gospel. He not only consented but himself went and invited a number of his friends to come. In the evening we preached to a full house. Being tired from our journey we retired early, and were soon dozing in our hammocks. Then came a loud knock at the door.

"Who's there?" we inquired.

"Oh, Señor," came the reply, "we were quite unable to come to the preaching earlier in the evening, and if you would preach to us, if only for an hour, we should be very grateful." We immediately arose and admitted them into the room where they listened most attentively to the gospel. In the morning a large number came again and heard the Word preached. Being a time of "fiesta" (Good Friday) the people were flocking into the town all day from the neighboring mountains and as they heard of the presence of the "evangelistas" they came to inquire concerning the things of which we spake. It seemed to us something like one of those days of which we read in the life of our Lord when "there was no time, no, not so much as to eat bread." Another large meeting in the evening when the people filled to overflowing the house and street outside. How they besought us to return when next morning we went on our way! It is easy to get audiences in these country places of several hundred people who have never before listened to the preaching of the pure and simple gospel

of Jesus Christ. To see audiences like this drinking in the Word has been one of the sights that has filled me with a joy unknown before. If many of the Lord's people knew of these joys of service surely there would be more readiness to come, and the Lord's stewards would be more ready to give.

Baptist work is now in its third year of service in this Republic. We occupy some of the most strategic centers for gospel work. Our church in the Capital (San Salvador, population 60,000) consists now of 30 baptized believers. Our rented hall is very inadequate and we are in great need of a proper church edifice. In Sonsonate a church has been organized which now has 48 members of which Dr. Tavel, an ex-priest, is the pastor. Near Juayua, the owner of six large estates has given us unlimited access to about 5,000 Indians of the ancient Nahuatl tribe who work there. But whom can we send? We already have 12 converts from this tribe, but who will gather in the rest? One old lady of this tribe has recently given us a piece of land to build a hall for our services in Juayua (population 10,000). Here we are in the center of a most populous district and within easy reach of about 50,000 people. *Three hundred dollars would build us a place quite adequate for present needs in this town. Who will supplement this woman's gift of land with the \$300 for the building?* Our largest church is in the city of Santa Ana and consists of upwards of 200 members. There are a number of flourishing outstations and four regularly employed native workers. We have several brethren who are waiting for the door to open to enter the Lord's service. Twenty dollars per month would support one worker from amongst these brethren. Both in Santa Ana and in the capital a number of our brethren go into the prison to hold service every Sunday afternoon. In the former place this work has been signally blessed in the professed conversion of many of the prisoners. Other doors are opening all around us and we are unable to enter them. If my reader cannot personally fulfil Mark 16:15, will you not help to provide a substitute?

One of the most effective methods of evangelization is through the press, and

this is one of our most deeply felt needs. These Central American Republics are flooded with cheap, filthy novels from Paris and Barcelona. They are earnestly devoured by the people, in fact, these together with the local newspapers are the only reading matter obtainable by many. There is a dearth of evangelical literature. As fast as it reaches us it is sent out into all parts of the Republic and more frequently we have nothing to meet the requests which are continually reaching us. It is very expensive to print in the established presses of the country and some have even



A NATIVE INDIAN HUT

refused to do work for us. With a small press of our own we could keep a perennial supply of sound evangelical literature before the people and so counteract the fatal effects of infidelity and so-called free-thought. We should also have this double advantage that all printing matter done in one Central American State is carried free of charge throughout the five republics.

This is a great saving and our audiences would be multiplied a thousand-fold. We could give the gospel in its printed form to thousands who at the present time cannot be reached with the human voice; we could do more to raise the tone of living, to form a national conscience, implant higher ideals. A believer visited a village some distance from his native place. It was late at night when he returned. It was his custom to carry a gospel or a New Testament in his pocket although he could

not read. He could at least show it to others. On his way home he was stopped by a patrol of soldiers and asked who he was and what he was doing. Taking the book from his pocket he replied, "*See here, what this book is, that am I.*" The captain who was himself a believer, recognized the book, and let the man go his way. Nothing short of that should be our ideal for ourselves and others.

The time is most propitious for a forward movement in El Salvador. The Egyptian bondage of superstition, ignorance and fear has run its course for four centuries. That Romanism will never make these people other than they are is irrefutable. There are thousands today who look upon their own religion as a dead, burdensome thing. Long has Romanism withheld from them the light, until it may be fairly questioned whether it has any light to give. Neither does it consider with complacency our work among the people. It burns the Bible and curses us publicly from its pulpits. It teaches the people that we pay those who come to us and that in the act they sell us their souls, which effectually and forever excludes them from all hope of repentance and salvation. This prejudices very many against us, whilst needless to say that many are sufficiently depraved to come and ask for the money and soon retire when they find their own priests have lied to them. Another of the obstacles is that we are said to be political agents preparing the way for "Uncle Sam." Indeed, so

imbued is Romanism with politics that it seems impossible for her to even imagine a religion as distinct and separate from them. In the present time of political unrest throughout Central America, this is no small barrier to our work.

The church in El Salvador has already shown itself zealous in the cause of Christ. In this we rejoice, for a working people augurs well for the future. It has also begun to give well. During 1912 the little church in the Capital gave three dollars ten cents per capita, whilst the average income certainly does not exceed twenty cents per day. We trust the churches of El Salvador will do no mean part in giving to the work of God.

The outlook for the future is certainly bright. Our people recognize their indebtedness to the Home Mission Society for its timely aid in coming to this Republic, and they will not be behind in doing their part as they are able. There is undoubtedly an era of material progress before this Republic. Within a few years at the most the much talked of "Pan-American Railroad" will unite it to Guatemala, Mexico and the United States by rail. A new commercial era is being introduced by the opening of the Panama canal. The political life of these people too is in a state of transition. The old order is passing and a new is rapidly developing and it behooves us to see that this new order is not lacking in that most vital element of justice and truth which is created by the Word of God.



RUINS AND BELFRY AT IZALCO





### China and Confucianism

AS the dispatch from Peking, which we print elsewhere in this issue, shows, Confucianism has been made the state religion of China. The bill prescribing the worship of heaven and of Confucius was presented to the Administrative Council by President Yuan Shi Kai himself, and promptly passed. The Council, which takes the place of the former Parliament which was dissolved by the President, is, merely his creature, as he is virtually dictator. The dispatch states the situation fairly, and according to its statement religious liberty will continue to be allowed as hitherto under the republic. It was natural that the Christians and members of other religious bodies such as the Mohammedans and Buddhists should strive to prevent this action, and earnestly advocate the separation of religion and politics in the new republic. It is certainly of interest to note that the Confucianist agitators argued for a state religion on the ground that it would provide a needed rallying point for patriots. It is also significant that the chief agitator should have been Dr. Chen Huang-Chang, a Ph.D. graduate of Columbia University in New York. We have information well authenticated to the effect that Dr. Chen became an ardent advocate of this step, arguing for one point that he had been in America long enough to know the student life thoroughly, and that many of the young men in America were as bad as those of China. The statement carries its moral. The Chinese and Japanese students who come to this country for an education are keen observers

and critics, and they regard what they see as the legitimate fruit of a Christian civilization. If they do not find higher standards, they inevitably judge the fault to lie with the religion, instead of in the failure to live up to it. We must clean house if we expect the foreigners to welcome and heed us as exponents of house-cleaning reform elsewhere.



### About Yuan Shi Kai

As for President Yuan Shi Kai, this action tends to confirm the opinion quite generally held by those who have watched his course, that he is best described as an opportunist. He doubtless has opinions and convictions, but does not permit these to stand in the way of his doing what seems to him most politic for China and himself. His supreme business is to rule China, and see that a government is maintained that can preserve order and carry forward the education of the people in the new lines of republicanism. That is the best view of it. Some feel that he is aiming to become either absolute dictator or else proclaim himself emperor and founder of a new dynasty. We take the view that he is seeking to do the best he can with a most difficult situation, and does not wish to destroy the republic, but to train up leaders who can conduct affairs. As for his religious views, while a Confucianist, he has been very liberal, has aided Christian schools and sent his own children to them, and has on many occasions openly taken sides in favor of the Christian missionaries and their work. In view of this it

seems paradoxical at first that he should suddenly turn in favor of a state religion. It is not strange, however, when all the circumstances are taken into account. And there is this encouragement at bottom, that it is a confession that religion is essential to the welfare and soundness of a state.



#### What will be the Effect

It is too early to predict what the effect of the new conditions will be, but it should be remembered that the readoption of the Confucian system of worship by the Chinese government, which means that the President of the republic and his colleagues are to set to the nation the example of piety by attending worship at the Temple of Heaven, does not mean an established religion in the sense of the established church of England, with its special rights and privileges. It does not mean a campaign against other religions. It is an effort to win back the interest of the people to the ancient faith, and to hold them from the demoralization consequent upon casting off the old without putting on a substitute. Confucianism is a system of ethics, not a spiritual religion, and many missionaries take the stand that it may be made an ally and not an enemy of Christianity. Thus Dr. John Ross says that "there is nothing in Confucianism incompatible with the progress, social, political or spiritual, of the Chinese people. The missionary should claim Confucius as an ally, not oppose him as a foe." What our missionaries have to do is wisely to press on in their own constructive work, without fear or discouragement. We shall doubtless hear from some of them before long.



#### China's Administrative Council

A rather satirical article appears in the *Japan Daily Mail* concerning "Yuan's Council." It says that the President of the Chinese republic wearied of being solitary, and so

appointed him an Advisory Council. But neither its purpose nor authority has been defined. "Possibly the President felt that it would be inconvenient to wear the purple and yet do his own chores. The whole thing is his own conception and creation, with which the people of China have had nothing to do. The whole thing is delightfully irresponsible." But the article points out that the Council may be ears and eyes for the President, who needs contact with the people if four hundred millions are to be governed peacefully and prosperously. The conclusion is sound, however, that no country can safely depend upon political opportunists. It is indeed fortunate that the Chinese are to a remarkable degree locally self-governing, if left alone. Masses of them scarcely know or care what the government at Peking is, or whether there is any, so long as they are not interfered with.



#### The Centenary in Burma

MISSIONS is fortunate in having as its reporter of the Judson Centennial Celebration in Burma the Rev. Frank M. Goodchild, D.D., one of the representatives of American Baptists at the meetings. Readers will greatly enjoy his picture of the gatherings at Rangoon and other points. He has the pen of a ready writer, and the sympathetic spirit. A member of the Home Mission Society's Board, he is one of the men who knows no dividing lines in missions, nor indeed in any of the business of the Kingdom. Dr. Mabie sends a further account of the meetings at Ava, associated with some of the most trying experiences of the great missionary's life. One splendid result of the centenary, to which Dr. Goodchild calls attention, is the impression made upon the country at large by the celebration. The native Christians will be greatly strengthened in their position by the fact that so many white brethren and sisters came so far to visit them. If only a hundred thousand members of

our Baptist churches could have witnessed in person the stirring scenes described, there would not be much trouble in raising the money to clear the Societies from debt and enlarge the scope of the work. We trust that many a reader of the story will be induced to double his offering.



#### The Panama Canal and the Pacific Coast

On another page Dr. Rairden of the Home Mission Society calls attention to the critical situation that is approaching on the Pacific Coast. The opening of the Panama Canal is expected to mean a rush for California and the Northwest on the part of immigrants, who will be landed in San Francisco almost as cheaply as in New York. Thousands will be lured to places that have no demand for them and no place to care for them. Thousands more will find employment and settle on farms, and all these will need to be cared for religiously. Therefore Dr. Rairden makes the appeal now, so that suitable provision may be made. Read his statement. The missionary pressure was never so great at home and abroad. And your church — ?



#### A Noble Layman Falls on Sleep

It was sad news to a host of people that Samuel B. Capen, LL.D., President of the American Board of Commissioners for Foreign Missions, had died of pneumonia in China, whither he had gone on his journey round the world in mission interests. Few men will be more missed. He was one of the most inspiring and conspicuous examples of a layman who dedicated a large portion of his time and means to the cause of Christianity and the spiritual welfare of the world. Dr. Capen was in many respects the first citizen of Boston, honored by all, beloved by those who came within the circle of his acquaintance and friendship, and welcomed in every place. Successful in business, he re-

tired from active participation in it some years ago, and devoted his whole time practically to the American Board. He was an enthusiast in the cause of missions, but was a man of singularly clear judgment and not easily led astray in his conclusions. The Congregational Church has lost one of its most useful members, and the country one of its best and truest citizens, "fruitful in every good work."



#### Denominational Day

Do not fail to read the statement on another page regarding Denominational Day. The time is short, but long enough if pastors will act promptly. Surely no argument is needed to prove that such a day may be made of the highest value to all our denominational interests. It is not designed as a day of appeal for money, but as a day of review and suggestion, from which may come inspiration for the larger work that lies before us. Not with boasting, but with rejoicing and thanksgiving to God for the part he has given our denomination in the development and progress of His kingdom, should the Day be observed. And this year is of all years the one in which to begin such an observance.



#### The Critical Month

IN an article on "Things in China," in the *Watchman-Examiner* of January 29, Dr. Goodchild says it is evident that "Baptists have not done the share of the work that belongs to them. For some reason we are behind the other great denominations. . . . Evidently we have been playing at missions in China. We need more schools, more hospitals, more evangelists, more colporters, more money to support the workers, more of the Holy Spirit's power to make the work effective. God will give the power of the Spirit if we sincerely ask Him. The people of the churches will give the money if

they are made acquainted with the tremendous need."

But will they? And how shall they be made acquainted with the tremendous need? This is the problem that always confronts us. There is no doubt that Dr. Goodchild is right. We have not done and are not doing our share in China, or in Japan for that matter. But why? One reason is that our people do not give the money. Every effort is made to acquaint them with the tremendous need, but tens of thousands of them are not reached or else are not interested. Our denominational newspapers do their best to make the need known, but their combined circulation shows that the great majority of Baptist homes are not reached by them. MISSIONS goes into over fifty thousand homes, but in a measure the same homes entered by one or another of our weekly papers. What more can be done in this direction? If Baptists will not subscribe for the denominational periodicals, the reaching power of the press is limited to that extent.

Of course the Societies are sending out literature to the pastors and to such agencies as exist in the churches. The District Secretaries are doing what they can by correspondence and visits. But after all is said and done, there are thousands of our people who remain practically ignorant of the missionary work of the denomination and the critical needs of the work. We shall begin to remedy this condition when those who are interested — the group in the church which is in earnest about missions — undertake to do some local missionary propaganda on their own account. If the pastor is a missionary live wire, and gathers together a band like unto himself in spirit, there is no question as to what will happen in that church. If the pastor is languid the church will languish, so far as missions are concerned.

The needs are tremendous, and if anything is to be done to close this centennial year without a large debt,

the work will have to be substantial and speedy. One of the Secretaries, whose statement applies to other societies as well as his own, emphasizes the fact that only a month remains from March 1st to the close of the last financial year of our first missionary century. The record of the ninety-nine years in the foreign field has been a marvelous one that should cheer all hearts. For example, there have been 298,030 baptisms in non-Christian lands, and over half a million if those in Europe are added. To show the advance in giving, more than one half of the receipts for the ninety-nine years came in during the past sixteen years. We live in the day of large things.

But the immediate question is, what will be the record of the present year, the one hundredth of our Baptist missionary history? The Foreign Society began it with an accumulated debt of \$118,000. The treasurer's statement for the first nine months closing December 31, 1913, shows a net decrease in total receipts of \$18,706.03, as compared with the previous year. If the receipts for this year come up to those of last year, there will still remain the debt. But it seems inconceivable that the denomination should not wish to make this a year of decided advance in its offerings. We must strive not only to prevent an increase of indebtedness, but to wipe out that existing. What is true of the Foreign Society is also true in a degree of the Home Mission Society.

The statement of facts is clear. The time for action is short. The need is tremendous. Can we get the needs before our people, and will they give? The books will show; and not only the books of the treasurers, but that other record book, sometime to be opened, according to the eternal Word.



There are over 6,000 members in the foreign-speaking Baptist churches in Chicago, gathered in thirty-three churches and a number of mission stations.



### The Advance of Cooperation

IT is doubtful if the Church as a whole realizes how rapid is the progress of the movement toward a sane Christian unity — a unity which is being spelled, “c-o-o-p-e-r-a-t-i-o-n.” Three recent events in the missionary world help to reveal the extent of this progress to date: The twenty-first annual meeting of the Foreign Missions Conference, comprising about 200 foreign mission organizations in the United States and Canada; the seventh annual meeting of the Home Missions Council of thirty-three home mission boards in the United States; and the Third Annual Dinner of the representatives of the boards in these two general organizations and also of the boards comprising the Council of Women for Home Missions and the Federation of Woman’s Boards of Foreign Missions.

One of the annual meetings mentioned was held at Garden City, Long Island, and the other in New York City, where the dinner had been arranged by the Missionary Education Movement, another federation, only twelve years old, of these same boards with the special purpose to promote missionary education. The ages of these several bodies tell their own story, a story which is all the more striking when we recall the fact that while the Foreign Mission Conference has been in existence twenty-one years, the wisdom of its creation and the desirability of its continuance was annually debated up till ten years ago with the recurring prospect that it might cease to exist. Twelve years probably cover the period of well-defined active cooperation within any one of these groups of organizations, but as recently as five years ago it was considered undesirable if not practically impossible for the four groups to come together to discuss and plan common programs for a common task. It is now fully recognized that these groups do not exist in separate watertight compartments, and hence they have instinctively drawn together—not simply

around the dinner table, but in active cooperation for the promotion of giving, mission study and prayer, and in planning country-wide joint campaigns. It is proposed that hereafter the annual meetings of these groups be held on the same days, in the same city and in the same building, so that there may be constant intercommunications, through joint committees, on the many questions of common interest. It is also agreed that every effort shall be made to avoid duplication and conflict of effort and that in the future all plans shall be made more from the point of view of the local church, its needs and responsibilities, than from the point of view of the mission boards as agencies in competition for the patronage of the local church.

The three events referred to were occasions of great interest. The attendance upon each was large, the addresses and discussions were of a high order, and the reports of standing committees represented thoroughgoing study and contained recommendations of great practical value to the mission boards. Not the least important result of the meetings of the home and foreign mission organizations was the preparation of official statistical tables of their work, a task heretofore left to private initiative.

FRED P. HAGGARD.



The Chinese Government has authorized the issue of \$20,000,000 of bonds for the future prevention of floods in the Huai River Valley in China. An American Company has been designated to undertake one of the greatest humanitarian and engineering enterprises ever projected, which will save thousands of lives and millions of dollars annually. The overflow generally occurs in July. The American Red Cross suggested this project to the Chinese Government, and has been given a general supervision of the work. Six years will be required to complete it, and the beginning depends upon ability to float the bonds. Employment will be given to about 100,000 men.



¶ Encouraging reports come from many points of the progress of the campaign to extend the Every Member Canvass. The work is not conspicuous because large meetings are not arranged for in the great cities; but the smaller places and the associations are being reached as they could not be by mass meetings, and seed is being sown that will be sure to bear fruit in the years to come.

¶ Dr. J. Ackerman Coles, whose gifts have recently been chronicled in these pages, has added another by providing for a brick chapel for the Karen services in connection with the Baptist College in Rangoon. This makes an attractive addition to the College grounds, and replaces the wooden building that was burned. Prof. R. P. Currier, of Malden, Massachusetts, a graduate of Harvard University in 1912, has become a member of the college faculty. He and Mrs. Currier were born in Malden, the native town of Adoniram Judson, and began their mission work in Rangoon a hundred years after Judson made his start there.

¶ After a long period of illness, Prof. Charles Rufus Brown, for over thirty years a teacher in Newton Theological Institution, died on the first day of February. He was professor of Old Testament Interpretation, and won the students both by his personality and scholarship. Unusually heavy losses are falling upon our denomination this year through the passing of men who have rendered eminent service.

¶ Dr. MacArthur says Rangoon is a great city and destined to be greater. When Judson reached there on July 13, 1813, it was a dirty, vile place of about 8,000 inhabitants. Now it is the capital of Burma, with a population of nearly 300,000. The Burmans gave it the name of Yon Kon in 1755, but Europeans pronounced the name Rangoon, and so it is

now written. He says that every Baptist can hold his head high in Rangoon because of our press, our colleges, our other schools and our churches.

¶ The New Hampshire State Convention has elected Rev. Daniel S. Jenks, of Franklin, to follow Dr. O. C. Sargent as secretary, the latter having been compelled to resign on account of broken health. For many years Dr. Sargent has rendered efficient service. He was run down in the street by an automobile during the Detroit Meetings, and will never recover probably from that injury.

¶ Baptists have a right to be proud of the record made by President James M. Taylor of Vassar, who retired on the first of February from the position he has occupied with such conspicuous success for twenty-eight years. He left a college scarcely to be recognized as the one to which he came, and has well earned the rest he intends to take.

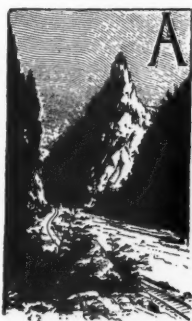
¶ It was a graceful and well merited tribute which the Baptist pastors of Omaha paid to Dr. D. D. Proper by giving him a complimentary dinner to mark his seventieth birthday, which occurred on January 31. He has been in the service of the Home Mission Society for thirty-two years, laboring in fifteen states, and is now superintendent of home missions and church edifice work for the six states of the Central Division. It would be difficult to find his equal for incessant hard work and unquenchable enthusiasm, and his brethren did well to honor him.

¶ A conference organized by the Peking Board of Education is said to have recommended a Chinese-Roman alphabet of thirty-nine letters, to express all Chinese sounds. If this should replace the sixty thousand symbols now in use it would mean much to China and to the missionaries as well.



## A Crisis on The Coast

By N. B. Rairden, D.D.



ANY great movement of population produces great changes in business and social life. Great changes in transportation may produce great movements in population. More than fifty years ago the building of the Union Pacific, Southern Pacific, Santa Fé and Burlington railroad lines west of the Missouri River produced the greatest movement in population ever known up to that time. This great migration west of the Missouri River, throwing millions of population into a country rich in natural resources, hitherto unsettled and undeveloped, created new problems in business, statecraft, evangelization and sociology.

### A VAST MELTING POT

In some instances, like Oklahoma, great sections were settled in a day, in other instances the settlement was more gradual, but in every case it meant the forming of new towns, neighborhoods and social centers out of a heterogeneous mass of individuals from "every nation under heaven" practically and from every state in the Union. These all had to be fused together to form the new citizenship. Certain elements which were not fusible were thrown out by the force of public opinion and moved on to find congenial elements elsewhere. History records no

such instances of peaceful amalgamation as every state and territory in the Middle West produced in the years succeeding settlement.

This uniformity of product has been the wonder and astonishment of the thinking men of all the nations. That typical Americans should be developed in every part of the Union from such diverse elements can only be accounted for by the unifying power of freedom, of religion and the free public schools. The gospel preacher has gone from house to house and from place to place with his message of duty and privilege, righteousness and comfort, and this message has found a response sooner or later in the heart alike of native American and foreigner. This has been the greatest unifying force. The public schools have done a most remarkable part in this work of unifying diverse population. They have been recently attacked by the editor of a great magazine and the head of a great railroad. When you realize that both these are allied (if current report is to be trusted) with an organization which has always been opposed to the public schools, their attacks will be looked upon as a matter of course.

### THE NEXT GREAT CRISIS

While much remains to be done in the Middle West the next great crisis is to be on the *Pacific Coast*. The completion of the *Panama Canal* means the entire reconstruction of passenger and commercial transportation of three continents at least,

The greatest changes will be in the *Pacific Coast States* and those immediately contiguous to them. It is reported that twenty-six great steamship lines have already arranged to establish lines direct to Pacific Coast points from Europe, South America and the eastern part of North America. Here these tides of "Trade and Travel" will meet the tides from the Orient and Australia and the "Islands" of the Pacific. It has already been reported that rates from Europe will be little more to Pacific Coast points than from Europe to New York. Already large numbers have "booked" for these points to come as soon as the Canal is opened. Advance agents have been here in great numbers to spy out the land and arrange for colonies from all parts of Europe. In a recent interview a representative of a great steamer line is said to have predicted that beginning with 200,000 from Europe the first year, the tide will rapidly increase until it rivals the tide now breaking on our eastern shores. Not only so, but the tide of population coming from all the states east of the Rocky Mountains is increasing every year. Passenger officials of some of our railroads estimate that this year, 1914, the number of American citizens removing to the Pacific Coast States will number at least 200,000. Large numbers also come from Canada, and this number increases rapidly. The unsettled conditions in Mexico have thrown many thousands of the best people in Mexico within our borders, and most of them will find permanent homes here.

#### GREAT NUMBERS FROM THE ORIENT

While it is difficult for laborers to enter from China and Japan, large numbers are coming from India. All students, merchants and educated classes can freely enter. The one dominant ambition in the minds of millions of the young men and women of the Orient is to come to the Pacific Coast. The treatment of those already here and of those who may come will have much to do with the prosperity of our missions in the Orient.

What are we to do with this great inflow of populations? The natural resources of these states are very great and have been scarcely touched. Intensive farming and

fruit raising has made it possible in this climate to support a family in comfort on a very small tract of land. Hundreds of families among the "Little Landers" are being supported on one acre of land each, and many more on five acres each.

This Coast now produces the largest amount of crude oil of any like section of the world. This with natural gas furnishes the cheapest and best fuel for manufacturing purposes. The electric energy which the streams of this Coast are capable of generating is said to be sufficient to run every manufactory in the nation and all the local transportation besides. The mineral output is as great as any portion of the Rocky Mountains.

The natural resources of the Pacific Coast are said to be sufficient to support every family in the United States when fairly developed. Their development means employment at a living wage for every man who wants to work. It will take time to fit every one into his place, but there is no question that these Coast states can easily care in a material way for all who come. The greatest strain will be upon the religious and social organizations.

Naturally the great strain will be felt first in the cities of the Coast. Speaking for our own Baptist denomination we are to be congratulated that we have in these greatest of our Coast cities such far sighted leaders as Doctors Geistweit, Brougher, Carter, Burlingame, Hinson and Jones. But they have now all they can minister to. What will become of the overflow? Other pastors in these greatest Coast cities as well as those in other places cannot care for these added masses. If all these people were evangelical Christians the task would be very great, but when we realize that few are Christians, and many have perverted ideas of Christianity and are full of hatred for order and law, the task becomes stupendous.

*Loyalty to Jesus Christ* compels us to lay our plans wide and deep, not only for evangelizing the present population, which is overtaking all our pastors and mission workers, but to meet the incoming population from the very "ends of the earth" with the Gospel, which alone is able to make good citizens of Christ's kingdom, as well as of the nation, out of material



that is not always promising, and is often a menace to society.

#### GREATEST CRISIS IN FIFTY YEARS

This condition, just confronting the Baptists of the Pacific Coast states, is the most crucial that has confronted our Baptist people in any nation. It is utterly impossible for Baptists of the Pacific Coast to meet this crisis without greatly increased help from the Baptists of the nation. Our Mission Secretaries are now greatly overburdened and some are breaking under the strain of trying to meet the constantly increasing demands with present resources. After all, is this not a *Task for the Baptists of the Nation?* Has not God by his Providence brought the Northern Baptist Convention to the kingdom for such a time as this? I believe that the Baptists of the Pacific Coast states ought to unite their most earnest appeals to the Finance Committee to provide for an addition to the Budget of at least \$100,000 a year for the next five years, to be appropriated to the various Conventions pro rata to the amount now being received by them. Less than this means to underestimate the task. To ask less means to close our eyes to the vision and discount our opportunity. To plan for less means to discount the promises of God and the resources of his people. With such an addition to our material resources would come that which is indispensable to success, viz., a great increase of personal devotion to Christ and the task he has appointed us.

May not this call to greatly increased sacrifice and devotion be the beginning of a great and widespread revival of *Spirituality* in the churches of America? Genuine missionary zeal means spiritual Power in Action in the last analysis. Great material blessings call for great missionary consecration and activity. Let us all adopt the motto of Carey, "Ask

great things of God and expect great things from God," remembering always that "Paul may plant and Apollos water but God gives the increase."

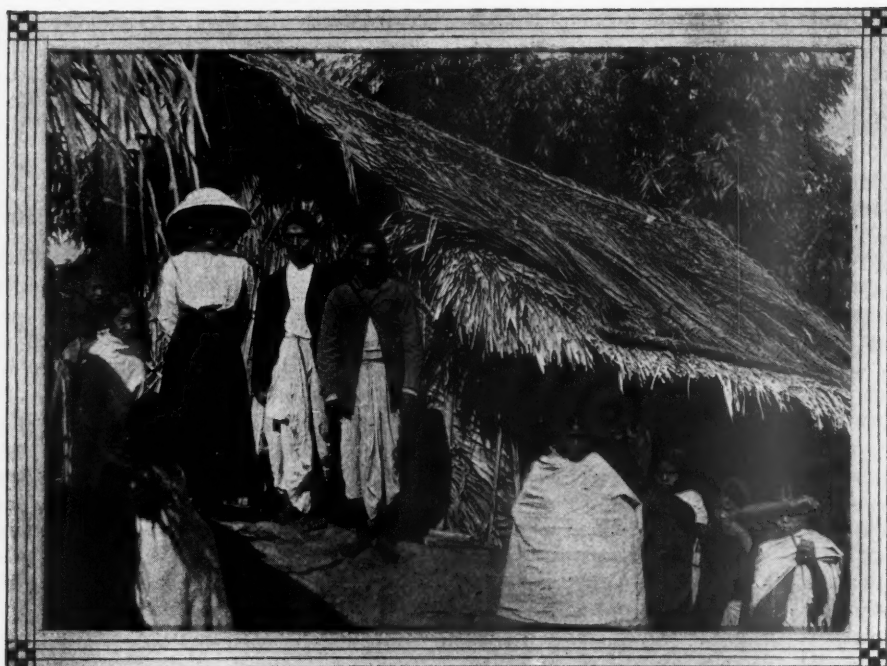
*Los Angeles, Cal.*



#### Getting Ready for the Boston Meetings

The preliminary preparations are under way for the Anniversaries which are to be held in Boston from June 17 to the 24th. There is a General Committee of One Hundred, and this body has appointed an Executive Committee, of which Col. E. H. Haskell is chairman and Rev. A. E. Scoville secretary. All the necessary committees have been appointed, and will do their work effectively, assuring carefully laid plans for the entertainment and comfort of all who come. Boston is not accustomed to do things in an imperfect manner, and as this occasion is significant through its centennial features, no pains will be spared to make the 1914 Anniversaries memorable. The hotel and boarding house accommodations are unusually ample, and the use of Tremont Temple, with Ford Hall and Park Street Church near by and available for such uses as may be required, make it certain that the Convention will be adequately cared for so far as the meetings are concerned. Next month we shall be able to give further information, but the thing to do now is to make up your mind to be present. Boston is a historic city, the center of interest to every American. Tremont Temple is in the heart, readily reached from all parts of the city and the suburbs. The Baptist welcome will be cordial. It is hoped that this will be a historic gathering, the largest in our denominational history in this country. As a result, a mighty impetus should come to our missionary undertakings at home and abroad. Fix the dates and begin to make your plans.





THE HOUSE WE STAYED IN AT THE AO-NAGA ASSOCIATION

## The Ao-Naga Association

By Enid S. Smith, Impur, Assam



A CONVENTION of the Northern Baptists of America is a tame affair in all respects when compared to an association of the Ao-Naga churches. After a two days' journey, partly through pouring rain and mud and up a very precipitous path we arrived at the little

village of Jabu where the Association was to be held. We were shown to a little hut the dimensions of which were about 9 x 11 ft. and not high enough for even me to stand erect in without deranging the ceiling. The mud floor, leaky grass roof and bamboo walls with all kinds of big holes that enable everybody outside to observe with the greatest ease

our every action, the soot and dirt that were constantly falling down upon our cots and instantly transforming our white tropical hats into absolutely irremediable black ones—all this made things more uncommonly interesting. A few ribs of the unfatted calf presented by the local church hung in one dark corner of the hut. At night just as soon as the lantern was extinguished the big rats took absolute possession and rushed in and out through the walls and roof and over us with great joy, singing merrily all the time. I was awakened by one that had begun to build a comfortable home in my hair, and just as I was assisting him to depart another one came up under my chin. He beat a forced retreat and landed unceremoniously against the side of the hut, and I have some fears for his future welfare!

The days were filled with meetings of a most interesting sort. The small village of Jabu consists of only 67 houses, and

the 84 Christians entertained over 1,050 guests from all over Ao Land. A large addition was made to the bamboo meeting house to accommodate the extra number. The natives discussed their own problems and carried on their own business in a remarkably business-like way, having the full organization and mode of procedure of any large convention in America. The addresses were short and to the point, and when once in a great while one of the brethren would show a slight tendency

toward drowsiness or verbosity he was instantly reminded of the fact and urged to quickly present the heart of the matter. The best spirit prevailed throughout. The singing was inspiring. The Impur School Quartet and Chorus rendered several selections both in Ao and English, and one of the school girls played the organ. Some of the meetings continued until eleven o'clock at night, after which groups would meet in different houses and sing hymns all night long until almost daybreak.

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## Growth in Eastern Washington

By Rev. J. M. Hupp



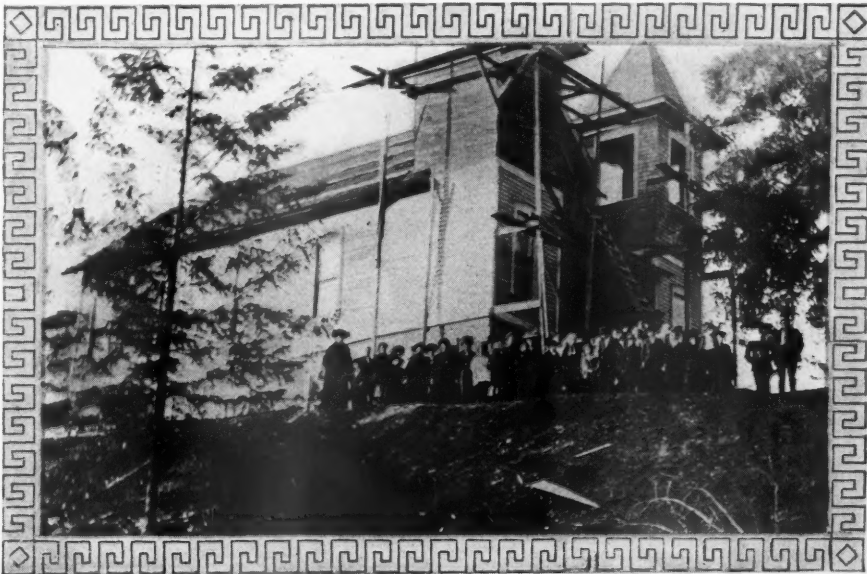
**D**URING the past four years the work in Eastern Washington has been steadily progressing. In the November issue were pictures of two new church buildings, those at Kettle Falls and Marcus. Here is another

just erected at Pleasant Valley, a relatively new field, near Rice, Wash.

This is a typical rural church but it is located at one of the most strategic points on the upper Columbia river. In unusual ways Providence seems to have favored

us in building in this location. Two men, neither of them Christians, donated four acres of ground, amply sufficient for the present church and later a parsonage with abundant garden space. Here we have put up a \$4,000 house of worship, though where the money came from it is hard to say. All gave liberally out of their slender means and many of the men gave their labor, while the missionary worked shoulder to shoulder with them.

This is a perfect illustration of the character of the work done on this field of unlimited parishes. Together with



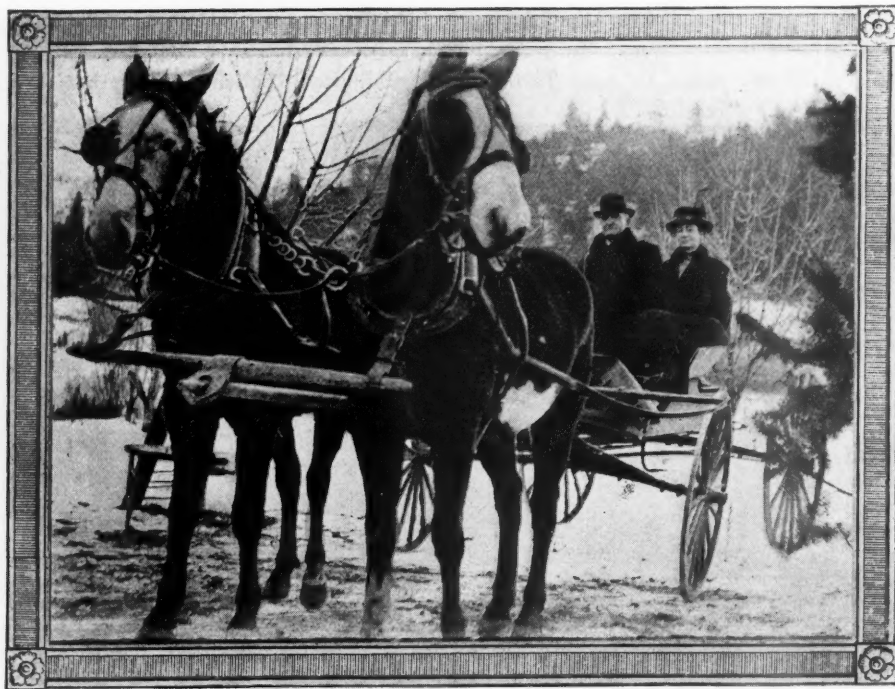
CHURCH NEARING COMPLETION, PLEASANT VALLEY, WASHINGTON

his wife the writer has traveled by team during these four years almost 16,000 miles, making 1,500 personal calls in thinly settled sections, sometimes leaving the beaten trail and making his way to an isolated home up the canyon or on the mountain side. We have in this time baptized 96 and received into the mission churches by letter or on experience 40 more. This extensive travel by team has been supplemented by 4,000 miles of travel by train, while a number of weeks have been consumed in helping in special meetings.

At the present time my wife and I are in evangelistic meetings in an out of the way community that has grown up in one of the mountain canyons. But little religious work has ever been done here. Indeed, some of the citizens have found it to be a fairly safe retreat for questionable characters and the illicit still has flourished. Yet our work has been signally blessed. Our meetings have been held in a Grange hall and already 17 have professed conversion. We have been assisted by one of the young ladies from Pleasant Valley who

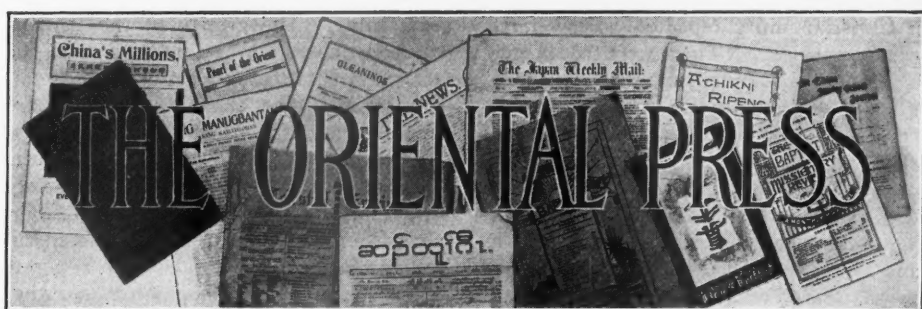
has sung the gospel into the hearts of these people. Many are under deep conviction and we look for a number of further conversions.

If anyone feels that pastors on such western fields as we have out here do not earn their salary, they are invited to come to Eastern Washington and make a first hand study of our religious conditions and needs. Perhaps no form of pastoral work is more difficult than blazing the trail, opening up new fields, and keeping the spark of spiritual fire burning when reverses come over a little community that even in its days of success found it a struggle to keep church and Sunday school in action. Yet the work pays big, if not in money, then in things which are beyond the power of money to buy. In this great out-of-doors we are finding men and women of great hearts, we are discovering souls that are just waiting for the bread of life, we are bringing churches and Sunday schools to communities that too long have been churchless and are genuinely hungry for that which the house of God alone can bring into a town.



REV. J. M. HUPP, MISSIONARY PASTOR IN EASTERN WASHINGTON





### Christian Progress in Japan

THE progress and present status of Christianity in Japan is strongly reflected in the record of the Thirteenth Annual Session of the Conference of Federated Missions which convened in the early part of January. Our own Society is well represented in this influential organization, the list of newly-elected officers including as Vice-President, Rev. William Axling and as Secretary, Rev. J. L. Dearing. A few paragraphs from the report of the Conference as printed in the *Japan Weekly Mail* are of unusual interest:

This Conference serves as a general medium of reference, communication, and effort for the cooperating missions in matters of common interest, and in co-operative enterprises. Organized thirteen years ago, the conference has undergone a remarkable growth in the number of Missions participating and in influence. This year 31 Christian organizations were represented by 48 delegates. The scope of the conference may be inferred from the wide range of problems discussed. These problems include not only the distinctly missionary projects, but also such correlated subjects as industrial welfare, eleemosynary work, international peace, temperance, and education.

The potent force of good literature was recognized by the conference when it created the Christian Literature Society. This organization has completed another year of substantial success. Two million pages of helpful literature have been published during the year. *A Life of Judson*, a *Life of Paul*, a *History of the Christian Church*, by Professor Kashiwai, a neat catalogue of 1,950 books published in Japanese, and a *Statement of Faith*, ap-

proved by 700 missionaries, were issued by the Society.

The following resolutions concerning the famine in the north were unanimously adopted by the Conference:

"In view of the wide-spread suffering in the northern part of the empire, caused by a total or partial failure of the crops during the past season, we recommend

"First, That special prayer be offered during the sessions of this Conference for all in the famine region who are in distress;

"Second, That a committee of three be appointed to make further investigation, either independently or in conjunction with other similar committees, and that they issue a statement or appeal, and that they act as the representatives of our Federation in disbursing any funds received;

"Third, That at some time during this Annual meeting a special collection be taken in behalf of the famine sufferers, and that the disbursement of this and any other gifts for relief work that may be received later, be committed to this committee of three."

Dr. Ibuka and Bishop Hiraiwa, representing the Federation of Churches in Japan, stirred the audience by messages of great inspiration. Of special significance was the coming of Drs. Moffitt and Noble, fraternal delegates of the Federal Council of Korea—the first representatives of that Council to the Conference of Federated Missions. Dr. Newton had been sent as the delegate of the Federated Missions to the Federal Council held towards the close of last year. This interchange of fraternal delegates ought to pave the way for greater helpfulness in the solution of the missionary problems of the two countries so closely related.

The address of the chairman of the Conference was a comprehensive survey of the findings of the Mott Conference held in Tokyo during the early part of April. The speaker's strong statements

on Christian unity repeatedly drew forth hearty applause. "There were true prophets among the missionaries who in their strong young manhood, and with broad sympathies, and a high purpose came to Japan fifty years ago. They plead that our sectarian differences be left in the lands where they had originated, and where they had some meaning — and in some cases at least, some justification; and that we all unite to plant one Christian Church in this country. But we said, 'No, we will bring the gospel, but with it we will bring the whole ecclesiastical paraphernalia, the catechisms, the confessions, the disciplines, the liturgies, the politics, the theologies. All have value, all have sacred associations, all must come.' Fifty years later the greatest ecclesiastical gathering the world has ever witnessed, after most careful deliberation, justified the position of those youthful prophets, and condemned all those who took their stand on the opposite side."

A. D. Hail of Osaka presented an extensive review of work under Christian auspices for the industrial classes of Japan. Prominent in this line has been the Salvation Army, which through its hospitals, homes for working men, and women rescued from a life of shame, has carried on a magnificent work of moral and social uplift. There are 100,000 factory hands in Tokyo alone. Many of them live in close squalid quarters that are easily productive of immorality. For these people more social settlements and better homes are needed. As yet no work has been done for the great number of boatmen who constitute the river and canal population of the large cities. Attention was also called to the lack of adequate legislation for the working classes. It is evident that here is a large, inadequately occupied field for practical Christian endeavor. Steps were taken by the conference to develop this important feature of Christian activity.

Mr. Ando, the energetic secretary of the Japan Temperance Society, was introduced to the Conference. He called attention to the fact that permission had been granted by the Governor of Tokyo Fu for the Temperance Society to place an exhibit in the Taisho Exhibition to be held

next spring. The growth of the temperance movement may be inferred from the fact that ten thousand copies of the temperance magazine, *Kuni no Hikari*, are circulated monthly.

The movement that looks towards the establishment of a Christian University for Japan has apparently been brought down from the realms of dreams and speculations to more definite and concrete realities. It is now being recognized that the first step towards the development of this great enterprise must be taken along the line of organic union between the existing Christian schools in Tokyo in work of *koto* grade. Donors in America seem quite willing to help develop a union work that has made concrete beginnings, whereas they show little interest in starting a university *de novo*. The movement that looks towards the establishment of a Union Christian College in Tokyo has gained considerable momentum, and definite plans have been worked out for beginning the first year classes in 1916.

Springing out of the continuation Committee Conferences of last April, under the leadership of Dr. Mott, is the project of a great national Evangelistic Campaign. A fund of 50,000 *yen* is being specially raised for the purpose, and the campaign is to last three years. Dr. Mott has promised to provide one half the fund, and the remaining one half will be raised equally between the Japanese churches and the missionary body. The Campaign will be under the direction of a committee of twenty-two Japanese leaders and missionaries who will work in consultation with local committees in various districts, and there will be an effort to reach the principal points throughout the empire where work has been established. The different denominations are entering heartily into this united campaign, which has every promise of a successful issue.

The Sunday school looms up as one of the great factors in the Christian propaganda. The World's Convention in session at Zurich in 1913, unanimously decided to hold the next Convention in Tokyo in May, 1916. The American Sunday School Association is campaigning for two thousand delegates to make the journey to Japan.



## Darkness and Light in Mexico

By Rev. George H. Brewer, Mexico City



HE recent trip I made into the state of Puebla and Oaxaca was of special interest. Rev. Mr. Brown and his family, together with the two young lady teachers, had just returned to Puebla. The people were so delighted

to see them, they decorated the house with palms and flowers, and gave them a formal and enthusiastic welcome. The attendance at all the services has been better than ever. The average attendance at the Sunday school and preaching services runs up near the 100 mark, while the average number at the weekly prayer meeting is above 50. Mr. Brown has baptized several fine young people the last few months, and others are very near the kingdom. The day school, after a two months' vacation, has opened again with 125 matriculations the first day.

In Oaxaca, the capital of the state of the same name, our work is moving steadily forward. The house we now occupy is a large, roomy building, formerly used as a hotel, and is located but three blocks from the main plaza. In this building we have sufficient room to accommodate the church, the missionary's

family, the helper, a colporter who is working for the Bible Society, and still have enough room to rent to others to help pay the rent on the property. The owner of this building is a member of the late Mexican Congress, and has been in the penitentiary ever since that exciting night in October when General Huerta dissolved Congress and marched all of its members to jail. This man wants to sell us the building, and offers it at a greatly reduced price. I believe we could secure the property for about \$7,000 cash. The building itself cost about \$15,000.

We held two services in Oaxaca, baptizing two young people on the second night. Following the visit to Oaxaca, and continuing about sixty miles further south over a picturesque railway, through a still more picturesque country, we reached Ejutla. This is a typical Indian city of about 10,000 inhabitants. On market days its population runs up to about 15,000, and the day we spent there was market day. The people came from far and near, bringing all kinds of produce and live stock. We have at this place a newly organized church of about 15 members, with as many more adherents who are getting ready for membership. Some of them need a little further aid in comprehending our doctrines, and others have matrimonial tangles to straighten out (a very necessary prerequisite to church member-

ship in Mexico), and others give every evidence of conversion and are only waiting an opportunity to confess Christ in baptism. We held a very unique service with this church, and an interesting "after meeting." What was told me at this "after meeting" will surely be of interest to you, and perhaps to others who are asking whether our work in this war-stricken country really pays. The Administrator of the Federal Telegraph lines in Ejutla is a splendid type of the educated Oaxaquenan Indian. His name is Don Augustin Lozano. He has a fine large family of seven children. Among the first to become interested in the gospel was this good man and his family. He eagerly accepted the gospel, and when the church was organized he was the first to be baptized. The baptism of Don Augustin and the others produced a great *escandalo* in the community. Such scenes were unheard of. The priest in charge of the parish bitterly denounced the protestants, spoke in a general way against the Baptists and in a very particular way against those who had been baptized the previous Sunday. He intimated that no one could approach the telegraph office now, much less to send messages, since a heretic was in charge of the office. He condemned and excommunicated all those who had in any way favored the protestants. This surely, was a testing time for our little flock. Especially was Don Augustin deeply concerned. The Chief Inspector was coming soon and would they not report him, and would they not take his office away from him, and turn him and his family out into the street? These were some of the questions which agitated his mind. Weeks went by, and finally the Chief Inspector came. Don Augustin knew that they would tell him all. He remained several days. He examined the books, the records of the office, specific inquiries among the people, and finally, just before he left, he came to Don Augustin and said he had an important matter to tell him. Don Augustin thought his time had come. There could be no doubt from the manner of the Inspector that he was going to tell him that his services could no longer be utilized. The Inspector said, "Don Augustin, after

carefully studying into the affairs of this office and your work in this place, I have decided to make a recommendation to the chief office which will mean considerable to you. I have decided to recommend you for an increase of salary, raise your office to a Money Order office, give you a better house in which to live, and install a good safe."

We all rejoice with Don Augustin over this marked evidence that becoming a Christian has not been so bad after all.

Another exceedingly interesting story of another member was told me, but I will reserve that for another time. Before leaving Ejutla, let me say that we need a pastor for this field who can live among the people. Brother Josue Valdez goes twice each month from Oaxaca, but that is not often enough.

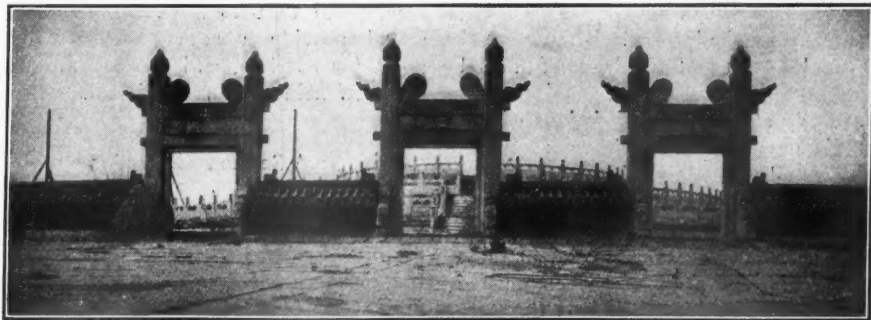
Reports which are coming in daily, some by mail and others by individuals who are refugees fleeing from the revolutionary conflagration, make it all too plain that our work is suffering some new hardships in the north. For six weeks we have not been able to get any word to or from our people in the following places: Cardareita, Montemorelos, Linares and Ciudad Victoria. In all of these places some terrible things have been going on. Some of our people have been forced to give up all that they possessed. Mr. Tomas Barocio, a brother to our late pastor, Teofilo Barocio, was stood up four times to be shot unless he delivered to the revolutionists a certain amount of money. His good wife, forced from her sick bed, plead with them until they spared his life, but he had to give them practically all he had. So far as I have been able to learn, none of our members were killed in the fighting which occurred in the above mentioned places. Our poor Indian church at Ajuasco was not so fortunate. Two or more of our people have been killed. One young man, Ramon Ruiz, who was conducting some of the services of the little congregation since the assassination of the pastor over a year ago, was overtaken by the Zapatistas and shot through the head. His companion, who was walking with him at the time, was killed instantly, but Ramon lived about ten days. We did everything we could to save him. Dr.



Conwell visited him, but as he was in the hands of the authorities, they would not let him treat the boy. He died on Monday night, Dec. 29, while I was away on my trip to Oaxaca.

As I write these lines, Monterey, Aguascalientes, Tampico and San Luis Potosi

are surrounded by the revolutionary forces. Just what is going to happen no one knows but, in the meantime, we can only go constantly forward in our work wherever it is possible to do so, and trust to God to deliver us and our workers from the constant danger which surrounds us.



TRIPLE GATEWAY TO OPEN ALTAR OF HEAVEN, PEKING

## A State Religion for China

**T**HE following dispatch from Peking, dated January 29, tells of the establishment of Confucianism as the state religion of the new Republic:

A bill prescribing the worship of heaven and of Confucius by the President of the Chinese Republic was passed today by the Administrative Council, which took the place of the Chinese Parliament, recently dissolved by President Yuan Shi Kai. The measure was submitted to the Council by Yuan Shi Kai himself.

It is understood that the President's idea is to set an example to the Chinese nation, which he thinks needs the moral building influence of religion. The President will worship at the Temple of Confucius and at the Temple of Heaven annually in the same way as the Manchu emperors did, but without wearing the diadem. The diadem was proposed but was not adopted owing to criticism that it was another indication of Yuan Shi Kai's monarchical designs. As was contemplated when Yuan Shi Kai dissolved Parliament, the administrative council formed in its place adopts all the measures proposed by President Yuan Shi Kai, who exercises practically entire control.

The question of a State religion for China is one which has been under agitation and discussion for several months. The proposal was first suggested last June, and the leading spirit in the movement has been Dr. Chen Huang-Chang, a graduate of Columbia University and the possessor of a Columbia Ph.D. Dr. Chen is author of the book, "The Economical Principles of Confucius and His School," who has received the highest literary honors in China. With other Chinese literati, he carried on a most energetic campaign to influence the members of Parliament during the existence of that body to vote in favor of inserting in the constitution some such statement as follows: "Confucianism shall become the State religion, while religious liberty shall still be accorded to the people of China." A petition to this effect has been presented to the Assembly. Following Western methods of lobbying, Dr. Chen interviewed practically all members of Parliament in the support of this movement.

Before the establishment of the Republic, prejudice against Christianity was great, but in the provisional constitution freedom of religion was provided for, and

Christians as well as Mohammedans, Buddhists and Taoists have had before the State at least presumptive equality with Confucianists. President Yuan Shi Kai said in a speech before the National Assembly on April 29, 1912: "In view of the religious liberty of the people, all religions will be regarded as being on the same footing, and there will be no discrimination against any particular one. There should be mutual respect and avoidance of mutual distrust among the people."

Naturally enough, the Christians of the Republic, now numbering almost a million, including all branches of the Christian Church, did not stand idly by without protest. A committee of seven was selected and a counter-movement was undertaken. The duty of the committee was that of informing Christians throughout the country concerning the various activities of the Confucian propaganda, and they also presented a counter-petition to the Assembly, calling for unconditional religious liberty and rejecting the proposal to have a State religion for the republic.

This protest of Chinese Christians was not against Confucianism as such, but simply in favor of the distinct separation of religion and politics in the new republic. All that was asked for was freedom of conscience for Taoists, Buddhists and

Mohammedans, as well as for Christians, it being believed that to make Confucianism a state religion would inevitably mean not only a reactionary policy involving a certain degree of restriction of other religious bodies, but also an added cause of dissension and strife in the republic. The Confucianist agitators, on the other hand, held that to have a state religion would provide a much needed rallying point for patriots, and this is apparently the view held by Yuan Shi Kai.



#### A Sermon Illustration

From Gauhati, Assam, Missionary A. Judson Tuttle sends this note with photograph: "Last year we were eagerly scanning the recent home papers, telling us of the floods and of the people standing in line waiting for bread (referring to the Ohio floods). An unusual and awful experience, surely. Our hearts ache for them. But do you know that in Gauhati we have always 'waiting lines' — such long ones. Last Sunday evening my waiting line stood patiently and attentively from 5.30 till 8 while I fed them with 'the living bread which cometh down from heaven.' Don't forget the soul hungry ones over here. Help us to give them the living bread before they die."



INDIA'S "BREAD-LINE," WAITING FOR THE "BREAD OF LIFE"



SUNSET AT UNION CITY ON HOOD'S CANAL, AN ARM OF PUGET SOUND

## A New Colportage Cruiser

By Rev. Wilbert R. Howell

IN Western Washington there are 70,000 people living in school districts who have no church or Bible School privileges; many of whom are living on, or adjacent to, the 1,700 miles of Puget Sound Coast Line. A large number of these can be reached by water transportation only. Two counties are entirely composed of islands. There are villages with from 100 to 500 population with no organized religious effort, and scores of smaller hamlets where religious services are never held. Large islands with population enough to maintain schools are destitute of religious work. In seven years of pioneer missionary work in the West I have found no field more needy than this. A Colportage Cruiser is the best means of meeting the needs. It carries the minister, the Bible School organizer—the man with the Bible and good books for gift or sale, besides other helpful literature; and it also has the cabin where small audiences may be assembled when necessity demands.

I am now commissioned by the American Baptist Publication Society as missionary for Western Washington, with headquarters at 2444 Harvard Ave. N., Seattle, Wash., and my time is absorbed studying plans and raising funds for the construc-

tion of the "Robert G. Seymour" Colportage Cruiser for the Puget Sound district. The proposed boat will cost about \$5,000, five sevenths of which is provided for in cash, pledges and contributed material. One good pastor gave the whistle—which was a treasured family possession, yet new. Many friends have helped, and others will help, to place the worthy name "Robert G. Seymour" on a worthy craft in such a worthy cause.

One of the water-ways which will be served by the proposed new cruiser is known as Hood's Canal. Along this stream the scenery, which is wild, rugged and beautiful, attracts many visitors during the summer season. By this means the residents are brought into touch with the outside world for a few weeks each year but there are many months when the residents of the country are left largely to their own thoughts. During this season the service which the colportage boat could render is almost incalculable. There are twenty towns or lumber camps along this canal where the boat stops regularly or on signal, but the religious privileges of the villages are very scanty. One village has preaching once in three weeks, another once a month,



THE WEBB RANCH, ADJACENT TO HOOD'S CANAL

and a third place has a Sunday school. In this region of big trees and big-hearted people we need a colporter and cruiser, equipped with a full stock of Bibles and good books, making frequent visits, organizing Sunday schools, preaching in the school-houses, and otherwise establishing wholesome religious conditions.

Among the Hood's Canal villages having no religious services is the town of Union. Here there are 25 to 30 families and a hotel. The Webb ranch, and other large cultivated tracts, are also contiguous to the canal and for the most part are destitute of religious services.

With the opening of the Panama Canal it is probable that immigration into Western Washington will be greatly stimulated and the entire Puget Sound region will receive a large share of the new settlement. The character of that settlement will be greatly determined by the extent to which we are now able to cultivate the field religiously by establishing permanent church work.

The canal described above would keep one missionary and boat busy all the time, yet this is only one of the many arms of Puget Sound where religious destitution exists.



FELLING A BIG TREE IN THE HOOD'S CANAL REGION





OUR LITTLE BAPTIST CHURCH AT TAIRA, ON THE MITO FIELD

## With Your Worker in Japan

By Rev. E. H. Jones



JAPAN is an exceedingly attractive country to visit. I propose to take you out with me on an ordinary evangelizing tour to our outstations. I live in Mito, in Ibaraki province, a town of about 35,000 people. The town is the capital of the province, and is on the railway running northeast, about three and one-half hours from Tokyo. It is the largest town in the province. The next largest has 13,000 people. The rest of the 1,300,000 people of the province are distributed in many smaller towns and villages, the large number of which is a characteristic of Japan.

We have besides ourselves, as an evangelizing force, an Episcopalian family and one single lady, and one Quaker family and a single lady, making our missionary force

seven, working with about twenty native workers.

This is not over-manning, is it? We don't tread on each other's heels much! It is the same everywhere on mission fields.

Of the native evangelists, I have under my supervision eight out of the twenty, and five of the group are graduates of our theological school. I usually spend about a week or ten days on my evangelistic tours, and then return to the home station for a few days' rest, and for catching up with my correspondence and other work, then out again. I go out to help, and to have the pleasure of working with the evangelists. The Japanese workers resent direction. They listen to the word "come" better than to the word "go."

It is truly a great joy now to work in such whitened harvest fields as we have today in Japan! Everywhere there are many Japanese who want to hear, and as *eighty per cent of the people are as yet unevangelized*, according to the Mott Con-

ference Report, we do not have to travel far to walk into St. Paul's experience indicated in the words: "Yea, making it my aim so to preach the gospel, not where Christ was already named, that I might not build upon another man's foundation." We have few competitors, and have the

gelizing material, Testaments, tracts, etc., which has made our grips heavy.

Now as we near the station I see we will have to hurry, for the man is ringing the bell outside, indicating that we have only three minutes to get our tickets! We give our baggage to the "red-cap" at the door,



THE SHINBASHI RAILROAD STATION IN TOKYO

privilege of making the first impression on the minds of the hearers. Though we may not have the joy of completing the work, the privilege of telling these thirsty souls for the first time where the pure water of life is and how to find it is an exceeding great joy and honor, and our hearers will not forget us who told them first of a saviour. I wonder if many workers in America, preaching week after week to gospel-hardened hearers, would not be refreshed to find such a place and such hearers.

Well, let us start. We will walk to the "stasheon," and thus save for the work the fifteen sen, seven and a half cents, which it would cost each of us to ride in a 'riki-sha. We will also go third class by train for the same reason — and for the additional reason that we will get hold of a larger number of people, and ones more ready to hear than in the second class. I have brought along a good stock of evan-

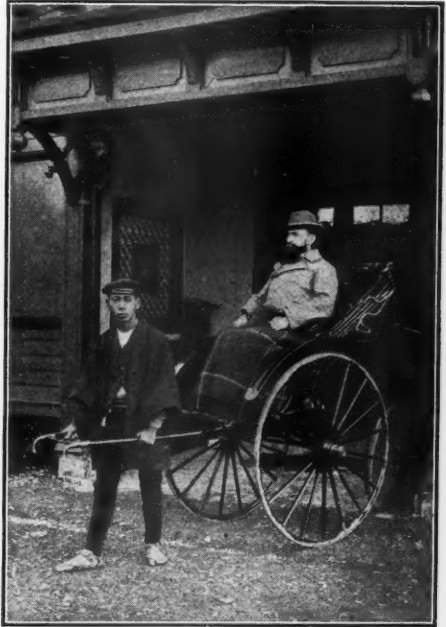
glad to be relieved of it, for it was a pretty heavy "lug" from the house. Yes, the "red-cap" is a very convenient arrangement. He is to be found at all the stations here, glad to serve you at two cents a bundle. He runs ahead and gets you a seat, spreading down your "ketto" (steamer rug) on it, thus preempting it. Else you might have to stand, for the third class cars are often overcrowded. Yes, some one has to stand. But I would rather have a seat to give to the old, or weak, if necessary than "willy-nilly" to hang on to the straps. It is wonderful how much room a Japanese, with only one ticket, can use in a car! The guards often have to come in and make the selfish passenger move up. Cheap fare? Yes, about half a cent a mile third class, three quarters of a cent second, and one cent first. Only titled people, or tourists, ride first.

Here, show this man your ticket! He punches it here at the gate, and not in the

car. There are platform tickets for people wanting to see off, or meet, friends. Now, we are regularly off. See the car! It is smaller than cars in America. The seats in the third class are narrow and short, hardly enough for two, except they are small Japanese. They have reversible backs, are covered with Japanese matting, and often, being frayed, don't look very tidy. The floors too, covered with fruit peelings, peanut shells, and luncheon wrappings, are untidy in the extreme. The guards come in at every station and sweep out, but yet the cars get much littered. It is wonderful how untidy the Japanese can be in a foreign room or car! They are very tidy in their own rooms, but the moment they get out of their own conventional places, and ways, they are simply unbearably careless.

Luncheon, "sand-do-witsu" (or sandwiches), Japanese food in a little wooden box, hot tea, pot and cup for two cents,

*when they want to.* Their language is homogeneous for the whole country, and 96% of the boys and 92% of the girls are in school. Just see that peddler! He waited till we got out of the station, then,



E. H. JONES STARTING ON A TOUR



PASTOR SATO, OF THE MITO FIELD, AND HIS FAMILY

hot milk in bottles, and fruit, beer, etc., are sold at eating hours, all at very moderate prices, under supervision of the government which runs the railways, and "fathers" almost everything—much to your convenience. Now we will use our literature. Yes, all the Japanese read,

when no officials were present to see him break the law, he commenced to advertise his wares. He sells plenty too! He will quit, and be composedly sitting like the other passengers as soon as we enter the next station. He knows how to do it! It is no use for us to compete. We will wait till he finishes.

See your fellow passengers! There are a good many shock-headed, farming people. They all aim at cutting their hair short, in European style; but many of them don't live near a barber. And, too, as they generally do not wear any head covering they need the heavy crop of hair for practical purposes. Then we have officials—police, municipal and railway, and students. All these dress generally in European clothes—often thin blue serge—of rather scanty cut—as the official and student classes here have allowances of a rather "scanty cut," which the clothes have to fit. Then you will have

a good many of the shopkeeper and merchant class. They usually, with the farmers, dress in the skirted, big-sleeved Japanese garb. Next we have the artisan and the coolie people in good numbers. These are of a decidedly lower type, clothes of abbreviated Japanese style, smaller sleeves, etc., dark blue cotton,



A JAPANESE CANDY WOMAN

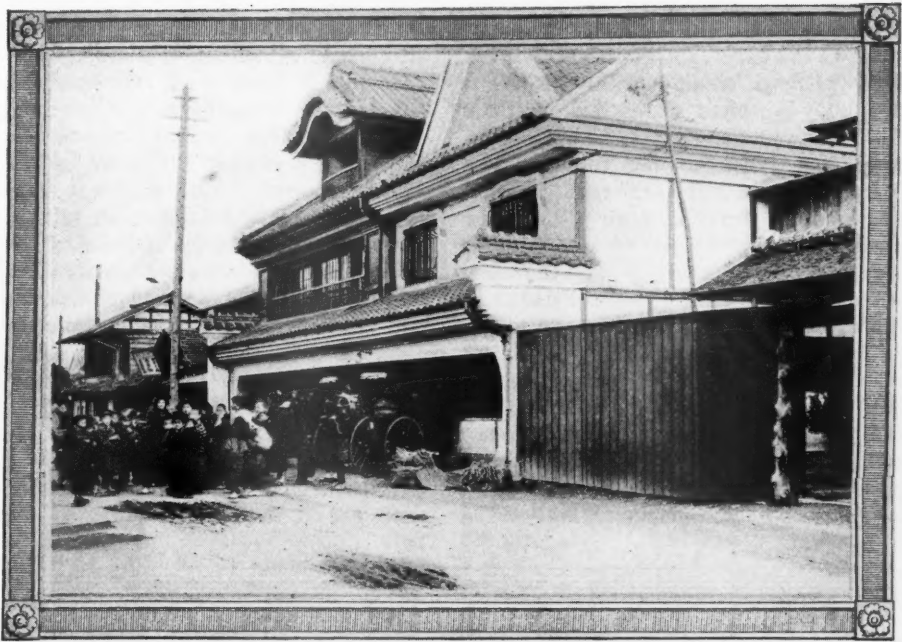
often with big Chinese letters all over their outside garments, indicating their trade, or the employer for whom they work. These people have not forgotten their low grade in old feudal times, and are rather apt to be cringing in manner, or swaggering in their new liberty. The common people, about half of them, go without any head covering. In rainy weather, however, they wear broad hats made of rushes, so closely woven as to shed the water. They do serve to keep the head and shoulders dry: a small umbrella in fact. The common foot gear is the wooden clog. The sharp clink of the clogs on the cement walks at the stations, and elsewhere, is a characteristic sound in Japan. But among the passengers are quite a number of people having money enough to dress in better European dress than we can afford.

Well, we will now commence our work, as the peddler has gone into another car. We will kindly and courteously give our tracts and illustrated leaflets to all in the car. They receive them gratefully. Probably the fact that a foreigner gives them makes them the more interesting. They are wondering now what we have for sale. I will get up and explain. It will also serve the purpose of giving them a more intelligent interest in what we have given them. Now, listen!

"We are not peddlers! We are not selling things on the train, for that is against the law. Christians are careful not to break the law. These little books are to tell you about the true God. The God they tell you about is the only God there is in all the world. He made all things, and by His mercy we all live, have food and clothing, and all needful things. He is a living God. He never had a beginning nor will He ever die. As He is so loving and gives us life and all things, we ought out of gratitude to love and serve Him. In fact He is our Creator, Lord and Benefactor, and it is a sin not to worship Him and keep His law. This, too, is according to Japanese custom. It is the greatest sin, as you know, to forget one's '*on jin*' (benefactor). The one who fed and clothed you while you were young and helpless, you ought to remember. But you have forgotten the true God who loves you and gives you the sunshine, the rain, and all things. But God is very merciful, and He will forgive all who are sorry, and who want to do better. He sent Jesus Christ, His Son, to be our Saviour and Helper."

Now, see how earnestly they are looking at the tracts. They often come to me in the cars after I have spoken, for more information about our religion. Then I give to such gospel portions, and especially much more explicit instruction. It is a very interesting and profitable kind of work. If I had not spoken to them they would have put down the tracts, and left them unread. But now, having heard that I was not a peddler, and had nothing to sell to them, they read the tracts and took them home with them. I have thus preached to many thousands while I have been in Japan and, as many of them live

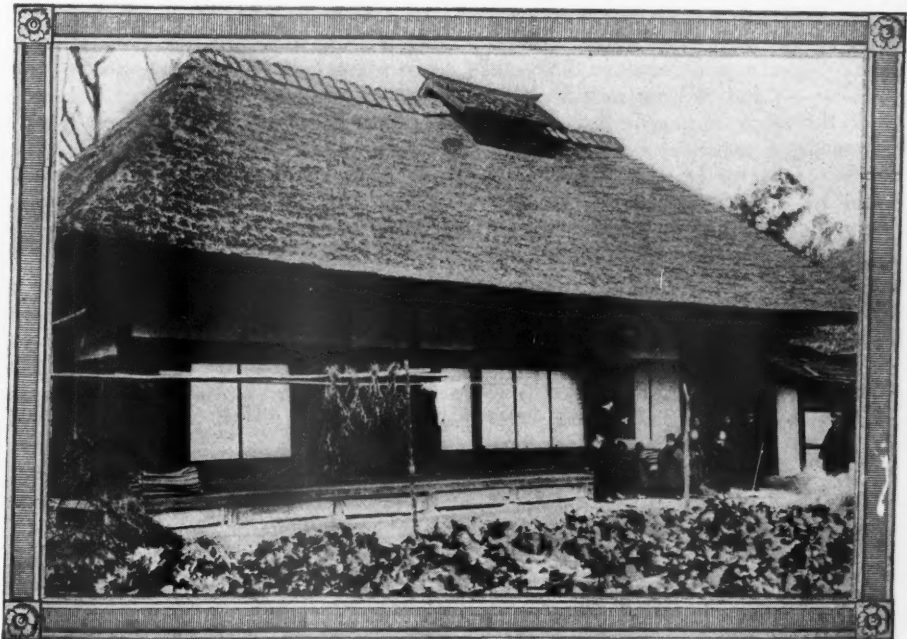




A TYPICAL JAPANESE HOTEL, OF TAIRA, JAPAN

in small country places that have not been reached by the Christian worker, have reached many who would not have otherwise heard. Do you ever have fruit from

this kind of work? Yes, indeed. I remember once riding on the train to Sendai. I was reading "The Standard," having given out tracts once. But now I had a



A FARM HOUSE AND RADISH FIELD AT TAIRA

strong impression given me that I should put down my paper, and go to work. Was it not the Spirit speaking to my heart? I think so. We often get such promptings in our work just as truly as Philip got his to go and speak to the eunuch. The method only may be different. Happy are we if we obey promptly. Then the Spirit uses us.

Well, I distributed to all the new passengers, and gave them a little talk. One man I had overlooked in the distribution and after I got through with my talk he reached out his hand saying, "I pray you kindly condescend to give me a little book too." I gladly gave him one seeing he was specially interested. When we got to Sendai he walked by my side on the platform. Recognizing him I asked

him if he had read the little book and what he thought of it.

He said, "I am much interested in it, and want to know more of Christianity. Do you live in Sendai?"

"No," I replied, "But I am to be all the afternoon at Mr. Ross' house, Nakajima Cho, and will be glad to talk with you if you will come up at 2 o'clock."

He came, and after a two hours' talk over many points in the Bible which he did not fully understand he was willing to comply with the condition of salvation given in John 1:12, viz., to take Jesus Christ as his supreme Lord and Saviour, and after kneeling in contrition and faith, found forgiveness, and we parted. This is one way in which we sow the seed and sometimes get an immediate return.



## Enemies or Friends

By Lemuel Call Barnes, D.D.



**R**APIDLY a new world is being created in the heart of the New World. An active factor and no longer a small factor in the remaking of America is Socialism.

One of the most intelligent and energetic contingents of socialism is from Finland. The United States Immigration Commission in its elaborate study of foreigners in the public schools found that the children of five nationalities graded higher at a given age than the children of native white fathers. Foremost of the five were the Finns. In the last decennial census period the Finns in the United States more than doubled in number. They are most numerous in Michigan and Minnesota. It need not surprise us, therefore, to find at the head of Lake Superior a thriving Finnish Socialistic school.

The "Working People's College" is in Duluth, five or six miles from the center of that "Zenith City." It may be significant that it is close to Gary where the greatest of corporations, the United States Steel Company, is now building its vast

western plant. But the socialist college was on the ground first, in fact years before the first spade was thrust for the erection of the fifty-million-dollar steel plant. I was present at the opening exercise of the seventh year of the college. Its original building has been outgrown. It now has two new buildings, the second dedicated in November last year. At the first class exercise were twenty men and five women, perhaps one-fourth of the enrollment in the fall term. There are seven teachers, six of whom have had college training in this country and Europe. One is a recent Harvard Ph.D. While economic history, theory and practice are central in the curriculum, the English language is constantly taught, with practice in speaking it and writing. There are courses in mathematics and business methods. A new department for English-speaking students is being opened.

One of the striking things about this college is its thoroughness along its own lines. The course of study laid down, the syllabi in use and the methods of examination are modern and most exacting,

especially when you consider the slight fitting for school work which many of the pupils have had.

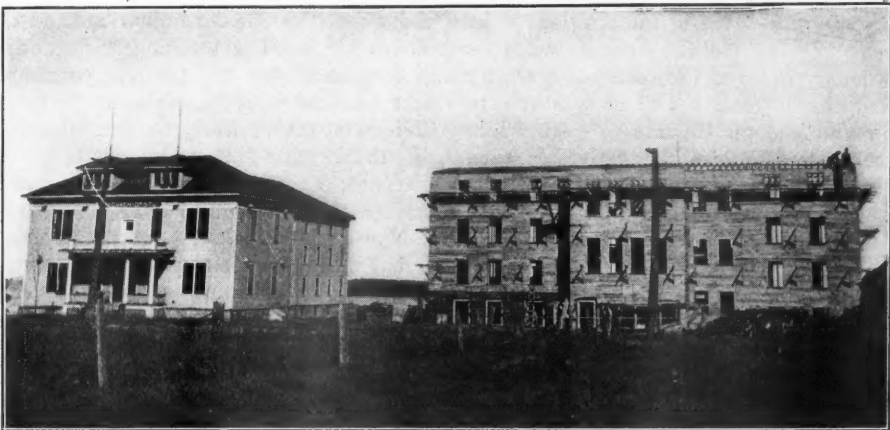
The college is perhaps without parallel in its source of support. Every member of a Finnish socialist "local" is taxed fifty cents a month for the college in addition to all his other regular dues. (Generally only one-fourth of the members of socialist local organizations are women, but the Finns are so progressive that one-half of the members in that nationality are women.) If every member of the "locals" in the Northern Baptist Convention could be depended on for that much, the new Education Board would be able to do something worth while. The school is thus enabled to give its pupils thirty-six weeks of instruction for \$178 to cover board, tuition and books. The only other socialist school of higher education in the country, the Rand School in New York, has a considerable endowment.

In the Finnish "locals" there are fifteen thousand members claiming fifty thousand sympathizers. They are nearly all "pure Finns." In our Finnish Baptist churches are about six hundred members, largely Swedish-speaking Finns. The Finnish Baptist Mission Union of America has been pleading for a Finnish-speaking missionary for Duluth. If any reader of this fears the progress of socialism in America and thinks that the church is the antidote he could do nothing more strategic than to enable the Home Mission Society in cooperation with the Minnesota Conven-

tion to establish a strong, pure Finnish Mission in Duluth.

On the other hand any who think that Baptist churches are the natural promoters of social reconstruction along Christian lines would do wisely and well to help establish a strong Finnish work at Duluth. Whether Finnish socialists are naturally enemies or friends of ours, as the followers of Christ we are their friends. To every subscriber to *MISSIONS* there is one fearful thing about this "Working People's College": it is frankly and openly "without God in the world." In Finland the prevailing church is bitterly hostile to socialism and naturally Finnish Socialists have been bitterly hostile to the church. Formerly in this country they have been avowedly Ingersollites. Under the better conditions as to "soul liberty" in America, their prevailing attitude now is less actively hostile. But they are unmistakably agnostic or materialistic.

The college faculty spend their summers in holding summer institutes and in promoting Sunday schools. There are now about one hundred of the latter. The college has also a vigorous correspondence school. In every way it is as aggressively propagandist as any of our mission schools in foreign lands. There it stands side by side with the enormous steel works on the banks of the beautiful "Spirit Lake!" At such a spot with such a people as the Finns shall we allow materialism to occupy the whole field? Is Protestantism to be less aggressive than Socialism?



FINNISH SOCIALIST "WORKING PEOPLE'S COLLEGE," DULUTH, MINN.



BAPTIST STUDENTS OF THE LANGUAGE SCHOOL AND THEIR NATIVE TEACHERS

## Learning Chinese in Sixty Days

By G. Glass Davitt, M.D.

A CHATTY LETTER JUST RECEIVED BY DR. HAGGARD CONCERNING THE NEW LANGUAGE SCHOOL AT NANKING



IT has just occurred to me that you might be interested to know something about the Nanking School of Language, its methods, and the Baptist Missionaries. At the outset I want to assure you that the school is a great and useful institution. In former times when a

Missionary came to China it was a matter of months or years before he was able to command enough Chinese to enable him to communicate with the natives or even to buy his rice or make his other wants known. Now it is only a matter of days or, with the worst of us, weeks before we can actually converse with the natives. The days are past when for months the Missionary sat before his teacher, who by the way usually knew nothing about the secrets of pedagogy, and learned to repeat certain phrases the meaning of which were often as unfathomable as the Chinese himself. Without a competent teacher,

any systematic course of study, any helps so necessary in the study of any oriental language, in fact without anything which would give a student the faintest conception of what he was doing, a Missionary was expected to learn what is considered by many the hardest of all languages — Chinese.

In our school here there are enrolled about forty-five students representing about ten different denominations and the Y. M. C. A. The teaching staff consists of two Americans and twenty-five competent Chinese teachers. The students are divided into two classes; the first composed of those who began on October the fifteenth, and the second of those who started almost a month later.

Now a word as to our weekly programme. Each morning at eight-thirty we have a short prayer meeting led by students. After this for forty-five minutes we have what is called the conversation class. During this period the head Chinese teacher is in charge. A written Romanized conversation is given to us on paper which we have before us as we listen to the Chinese



teacher read it. After one reading he calls upon various members of the class to stand up and read the same while he corrects any mistakes in pronunciation. The most interesting and helpful of all is when two students are asked to stand before the school and in their own words carry on the conversation suggested by the written sheet. What of this hour is left is devoted to asking and answering questions in Chinese regarding various objects provided for the occasion. One day it is housekeeping talk; another a shopping expedition; the next traveling, and so it goes along all sorts of lines. Two mornings a week at this hour we are given a sheet of paper on which is written in Chinese characters a simple story, which story we are asked to stand up and tell before the class either verbatim or in our own words. One has the privilege to add to or take away from the original and I assure you that it is not all taking away either. I should have added that not a word of English is permitted unless it is absolutely impossible for us to catch the teacher's meaning; and if needed at all the American teacher is at hand to interpret.

During the next forty-five minutes we are closeted each with a separate teacher in a small pigeon-hole of a room. All these men speak only Chinese and the time is spent in reading and writing characters as well as learning their meanings. After a brief recess we spend forty-five minutes writing characters and sentences to dictation. The sentences are so prepared as to include the particular characters which we have been given to study for that day. An American teacher dictates the sentences in English and interprets while several Chinese teachers are directing the character writing and idiom. This period having ended we spend another forty-five minutes with our individual teachers reading and translating from seventy-five to one hundred sentences which have been given to us on as many different cards. On one side of these cards appear the sentences in English while on the other the same appear in character. One set of these cards is used during each week. In addition to these sentences we are encouraged to make others orally involving corresponding idioms.

After "Djung Fan" or the middle meal we are again back to the school for two more hours. The first one is given up to grammar and the repeating from memory in Chinese the one hundred sentences taken up in the morning with our individual teachers. We are given the English and are expected to respond in Chinese; the English teacher, if required, explaining the grammar while the Chinese teacher listens and makes corrections. The sentences are selected so as to cover the assigned portions of the grammar. You see, then, these sentences representing peculiar Chinese idioms are gone over twice each day of the school week. A short recess intervenes and then we have another hour with our individual teachers reviewing the work of the day.

This programme is carried out five days a week, with Saturday left as a day of choice. If one cares to go to his teacher to review the week's work, he will find him waiting in his little room. Most of the students go for two hours; giving up the rest of the day to some form of recreation. I assure you that this schedule makes one feel the need of a change when the end of the week comes, and some of us repair to the tea shops to practice on the natives who are ever ready to listen and talk to the strangely constituted "Wai Gwoh Ren" or foreigner.

In support of the Language School methods I have heard men who are in no way connected with the school declare that the students have a better command of the Chinese after two months than the men under the old system had after a year. It is due of course not only to the superior methods of instruction, but also to the fact that the missionaries for the year give their whole time to the study. Just to give you an idea as to our progress let me quote from Mr. Wilson's closing remarks before the Christmas recess. "There is not one of you who needs to feel discouraged, for after only two months of study any of you are able to take part in a Chinese prayer meeting, and this I expect of you as you visit your stations during the Holidays." If Mr. Wilson's expectations are realized and the reports about those who left the school last year are true, and we have no reason to believe





### Thanksgiving

**A**LMIGHTY GOD, our Heavenly Father, we thank Thee for the inspiring example of good men who have consecrated their lives unreservedly to Thee. We thank Thee for a missionary leader and hero like Adoniram Judson, who counted not his life dear unto himself, but followed in the footsteps of the great Apostle in sufferings and stripes and imprisonment; holding firm in his faith through it all and persevering unto the end. We thank Thee for Thy manifest presence with him, and for the great work which as Thy servant he was able to do. We thank Thee for the triumphs of the Gospel in Burma and India and China and Japan and the islands of the sea; for the triumphs of that same Gospel of salvation in Europe and Africa and America. We thank Thee for the one Lord and Saviour of all, Jesus Christ our Lord, Thine only begotten Son. We beseech Thee, give unto all who name His name the same spirit and consecration that marked the Apostle to the Gentiles and the Apostle to Burma. Let their manile fall upon the preachers and the people, that great wonders of grace may be seen among the nations. Hasten the day when all shall know and acknowledge Christ as Lord and King, and thus Thy kingdom come on earth. Amen.



### Thoughts to Grow Upon

Remember that what you possess in the world will be found at the day of your death to belong to somebody else, but what you are, will be yours forever.

If you have chosen to do the base act, you are base. If you obey, there is no halt or hesitation in the reward. The good thing that you have done, that you are. From that moment you are stronger, truer, more helpful. — *Oscar McCulloch*.

Aim at a steady mind to do right, go wherever duty calls you, and believe

firmly that God will forgive the faults that take our weakness by surprise in spite of our sincere desire to please Him. — *Jean Nicholas Grou*.

It is in this life alone we can learn lessons of patience and self-denial, for there are no sick beds to watch by, no sufferings to soothe, no mourners to comfort in the mansions of the Father's house. — *George Macdonald*.

The truly great and good in affliction bear a countenance more princely than they are wont; for it is the temper of the highest hearts, like the palm tree, to strive most upward when most burdened. — *Sir Philip Sidney*.

God's translation of our beautiful past years into memory and hope is not the best that he can do, that he and we can do together. He can translate them, we can translate them, into good resolve. — *John W. Chadwick*.

Prosperity is a painted window, which shuts out much of the clear light of God. Adversity takes away tinge, and color, and dimness, and we see our God far better than before, if our eyes are prepared for the light. — *Spurgeon*.



### Give the Best You Have

There are loyal hearts, there are spirits brave,  
There are souls that are pure and true;  
Then give to the world the best you have,  
And the best will come back to you.

Give love, and love to your life will flow,  
A strength in your time of need;  
Have faith, and a score of hearts will show  
Their faith in your word and deed.

Give truth and your gift will be paid in kind,  
And honor will honor meet;  
And a smile that is sweet will surely find  
A smile that is just as sweet.

For life is the mirror of king and slave,  
'Tis just what we are and do;  
Then give to the world the best you have,  
And the best will come back to you.

*Anonymous.*

## WOMAN'S WORK IN HOME MISSION FIELDS

CONDUCTED BY MISS FRANCES M. SCHUYLER

### Christmas on Home Mission Fields

A recently appointed missionary, reaching her field to find no abiding place because of an epidemic of scarlet fever, would be justified in abandoning all intentions of holding a Christmas festival with her newly acquired protégées. However, the spirit of this young woman was invincible and in spite of the danger of infection, of the discomfort she experienced from her unsettled condition and of the many obstacles incident to the new position, the exercises went gaily on.

Miss Sara A. Goodspeed, who reached Pryor, Montana, late in November to find most unpromising conditions, writes of her first Christmas with the Crow Indians. She says:

Christmas, the day to which the Indians look forward with such eagerness, is past, but it is still a delightful memory. The night of the 23d something occurred which almost spoiled the Christmas glee. An Indian woman was kicked to death by an angry old Indian man. The woman was brought to the warehouse to "our room," where a post-mortem examination was held to ascertain as to the certainty of the kicks killing her. Because of the superstition of the Indians, we were not able to hold any of our Christmas festivities in this room, but held them upstairs in a great barn-like hall in which the one little stove made a feeble attempt to warm one corner. Nothing, however, can keep an Indian away from a feast, and so on Christmas day the hall really looked quite in holiday attire with eighty Indians, all sizes, wearing blankets and head scarfs of all colors, sitting as a border decoration around the walls of the room. The center of the hall, at least to them, looked best

of all, for there stood the table upon which piled high were cakes, pies, doughnuts, chicken, beef, potatoes, rice and raisins. All were served and then there was perfect silence while God was being thanked. It was a merry time and the clearing up was a small matter. Each family brings its own dishes, and as for food, any possible fragments are carefully stowed away with the dishes.

The celebration with the tree at night was another happy time. The first gifts presented were the ones to Jesus, and the pledges were taken for the coming year. One family brought thirty dollars, the other gifts were smaller. After the clothing and toys were distributed, there was hurrying to get home to try on, and play with, and enjoy each thing separately.

\* \*

Miss Ida Wafflard, the missionary teacher at Lodge Grass, Montana, whose work began with the Crows in September, 1913, reports an interesting time on Christmas. She writes of her experiences as follows:

My pupils were all presented with a complete outfit of good clothing. These were wrapped up and given to them Christmas night when we had the trees. They also received story books, scrap books, toys, games, dolls, candy and other things. All were well remembered. All this was made possible by the many friends who sent these gifts.

We had two trees beautifully trimmed. We have only to go to the nearby hills to get fine Christmas trees. One was for the gifts of my pupils only. The other was for the Indians to put presents on for each other. This was a new plan, just tried this year, and a number of gifts



were hung upon it. Heretofore old as well as young received gifts from the tree, but this year Mr. Petzoldt felt that it was time for the Indians to learn to give as well as receive.

The day after Christmas my pupils were given a good Christmas dinner. This too was made possible by friends who donated money for that purpose. This meal was served in the church. Each child ate as much as he wanted and had plenty to take home.

After the dinner we had our school Christmas program and the parents came in to the exercises, although many of them cannot understand English.

\* \*

Not all of our mission chapels were decorated with spicy fir and spruce. Miss Bischoff in her interesting report of the celebration in Santurce, Porto Rico, on Christmas Eve tells of other decorations. She writes:

Christmas has come and gone. The service in my church in San Juan will not be held until January sixth, so I will tell you about the service I attended in Santurce on Christmas Eve. The little chapel was filled to overflowing, with as many people standing, and all seemed to

enjoy the long program. The children recited well and did not often need to be prompted. The large leaves of the coconut palm and the paper chains which Miss Huber had made were used in decorating, and gave the chapel a very festive appearance.

The audience interested me more than anything else. They were dressed, as one little girl expressed it, in their "bestest best," which means many bright colors. The profusion of blues, reds, yellows and pinks resembled a flower garden.

\* \*

Miss Helen P. Story in planning for her Christmas tree in the Baptist Italian Mission, Bridgeport, Conn., found it difficult to decide whether to give the children gifts or not. She says: The Brain said, "No. It is the wrong way to begin." The Heart said, "Yes. Do give; poor little things," without giving any reason at all, and one week before the great event, the Heart won.

The church (or rather hall, for it is a store room fitted up) was decorated with laurel wreaths, red Christmas bells, and festoons of crepe paper, red, white and green, the Italian colors. Our Christmas tree, the gift of one of the ladies of the



MISS GOODSPEED AT PRYOR WITH THE INDIANS

Second Baptist Church, was gorgeous with decorations, and brilliant with lights. We also had a rather large and very realistic snow-crowned chimney, at the top of which, at the psychological moment, appeared Santa Claus with the gifts for the children. Every child who came was



HELEN P. STORY, BRIDGEPORT, CONN.

given an orange, and those who are in regular (or pretty regular) attendance at the Sunday school received a box of candy and one gift. The boys had engines and trolley-cars; the girls, sets of dishes and pencil boxes and the older girls pretty little china dishes. They all seemed very much pleased. The hall was crowded, with many people standing. Several of our American friends were also in attendance. We are badly in need of a chapel, and hope that next Christmas will find us in our own church.

\* \*

"I must tell you a little about our Christmas at the Russian Mission in Los Angeles," writes Miss Emma L. Miller. "We had spent much time in the preparation of the program, for it takes much time with these foreign children, more with the Russians than I have ever spent with other children. The tree was beautiful and the gifts for our regular children were good, especially the dolls. All received some gift, and the candy bags and oranges made it possible for me to give

something to the visiting children. The new chapel was packed with an audience of over two hundred, most of whom were children, nearly all Russians. Three of our Russian brethren helped me to decorate the chapel and it was beautiful indeed, with pictures, and bells, and flowers, and green boughs. Eight of the lady teachers and assistants in the mission were with us to help in many ways.

"You may wonder where I got all of the things that were used for our Christmas, and that is the best of it all. I did not have to ask for a single thing, for again and again my 'phone rang with the words, 'What do you want us to do for you,' and it came from various sources and churches. Just the best thing of all was this. We had been giving talks to the children about Sunlight Mission and had distributed envelopes for them to bring a Christmas offering and it was taken in a moccasin and when counted amounted to over four dollars."

\* \*

From sunny Oklahoma, Miss Gertrude Mithoff and Miss Bernice Foulke send a joint letter telling of the extensive preparations the Kiowa Indians made for the great event—"Jesus Birthday." They moved into camp on December 20 and were eager to win those who were not walking the Jesus road to follow in His footsteps. The great joy the Indians expressed at the appearance of the Rev. Mr. Scott, who annually spends this time with them, is best described in the missionaries' own words.

"For ten years this earnest man of God has sacrificed the joy of being with his family at Christmas time in order to spend the holiday season with the Indians. They call him their white brother and love him devotedly. He brings courage and inspiration to the missionaries as well as 'good spiritual food' to the Indians. As daylight faded and twilight deepened into night, hearts grew troubled lest he might not come. The church bell sounded through the camp and we gathered to talk things over. Lucius, our interpreter and Indian pastor, said: 'We must do our best if Brother Scott does not come; we must work hard and try to win some souls for

Jesus.' The service began with singing by the young people, the older ones listening with keen delight. Suddenly there was a glad cry of joy, and looking up I saw Mr. Scott enter. The Indians rose as one man to greet him. Hand clasps and ejaculations, such as only the Indians can make, assured him of their hearty welcome. The meeting was resumed with happy content beaming in their faces.

"When all tasks were completed we met in the church. Before the dinner, which they enjoy with the keenest relish, or receiving their own presents, which they appreciate to the fullest extent, the Indians give their 'Christmas gift to Jesus.' For, after all, Christ is the real joy of Christmas, and they realize that if it were not for Jesus these good things could not be theirs.

"The afternoon passed, and in the gathering twilight we assembled in the church filled with the spicy fragrance of the great cedar that stood ready to make hearts glad with the gifts that loaded its branches."

\* \*

Would that the pages of MISSIONS were elastic, that a portion of the splendid letters from a large number of our devoted representatives might be given to its readers. How your hearts would rejoice in each recital as they do with Miss Martha M. Troeck as she paints with rare skill a picture of the happy occasion at Ellis Island. We can give but a sentence or two, "Such unspeakable joy fills our hearts we would like to make the world thrill with its message. The great multitude on Ellis Island, detained, excluded, sick and sorrowful, two thousand of them in number, enjoyed their entertainment with trees, gifts and music more deeply than we can comprehend. They were strangers at America's gateway, but they were welcomed by the spirit of Jesus Christ in sympathy and brotherly love. Everyone felt the sympathizing spirit which makes no distinction between races or creeds, poor or rich. Looking into the detention rooms a little later, when the occupants had returned to their respective corners, we noticed glad contented faces when the bags were examined and the contents tasted. The happiness of the children over their Christmas gifts I am

unable to describe. In the hospital wards we found the same spirit of cheer. At least for a few hours the ills and pains were forgotten, as we had forgotten our bodily weariness in the joy of ministrations. The sweetness of bringing gladness into other people's lives enriches our lives for greater and better service in the New Year."

✦

#### Still More Friendly Finance

On February first we needed \$108,506.76 to meet our budget of \$222,790.00 for the year 1913-1914. You will see by these figures that we need your entire apportionment and a thank offering in addition, in order to meet all obligations before March 31st.

The King's Business requires haste.

Mrs. EMMA C. MARSHALL, *Treasurer*,  
2969 Vernon Ave., Chicago, Ill.

✦

#### The Pacific Coast District

BY CARRIE O. MILLSPAUGH, DISTRICT  
SECRETARY

Perhaps nowhere are we able to see more clearly the great variety of work attempted by the missionaries of the Woman's American Baptist Home Mission Society than in the Pacific Coast District, reaching from Montana, Wyoming, Utah and Arizona on the East to the Pacific Ocean on the West. In Washington, for instance, there is a splendidly trained young woman who is an expert in Sunday school work, probably one of the best in the entire country, who is giving herself untiringly to building up the Baptist Bible schools of the state. I refer to Miss Fannie Allen who usually remains in a place several weeks and conducts teacher training classes and Sunday school conferences until there are others who can carry out her methods. In her house-to-house work she finds new members for the schools, and tries to lead boys and girls to the Saviour. When she is ready to go to a new place she leaves behind Scripture charts, music rolls, and other things which will be helpful to the local

workers. In the same state are two general workers for the Dano-Norwegian people, one having headquarters at Seattle and the other at Tacoma, and both doing an immense amount of local church work, while ready at any time to help in evangelistic work elsewhere, especially in calling and personal work. Miss Dagny Peterson, the gifted daughter of the pastor of the Dano-Norwegian church in Seattle, followed Miss Elsie Jensen, now Mrs. Christensen, who for years did a telling work in the same community, and in several outstations she was instrumental in leading many souls to Christ. Miss Margaret Lundstrom has rendered a similar service in the Swedish church in Seattle. In the same city Miss Jane Skiff serves with the utmost devotion and consecration in work for the Chinese, while Miss Nellie Fife and Miss Amy Purcell are working with great zeal and efficiency for the Japanese. The latter work is largely institutional, as a Home is maintained where girls and women are under Christian influences. Many meetings of different kinds are held in the Home each week, including a Sunday afternoon Bible class, to which Japanese women from all over the city come, and in which they are greatly interested. A morning Bible class and classes for the study of English and other branches are also maintained. These missionaries visit in the homes of the Japanese, and conduct a large Sunday school at the church. Miss Alway, the hard working housekeeper, who makes it possible for the other workers to give all their time to distinctly Christian service, is as much of a missionary as either of the others. Miss Dorothea DeLong, who for several years worked faithfully in Eastern Washington as convention missionary under the direction of the superintendent of state missions, doing more different kinds of things in the interests of the churches than can well be enumerated, has recently been transferred to San Francisco where a worker of experience was greatly needed, and where, I am told, she is still doing splendid service.

In Portland, Oregon, Miss Berkley, who for many years was one of the most successful teachers in Salt Lake City, is busy early and late (how early and late

I am afraid to tell on account of an eight hour law) in helping the Chinese people. With a heart full of love, and with sympathy and tact she goes from house to house giving English lessons to her Chinese neighbors, and never failing to leave a message from God's word. In the afternoon she gathers up her little charges and takes them to the mission, where she teaches them songs, Bible verses and memory gems, as well as charming Bible stories. Miss Berkley has greatly appreciated the voluntary assistance of Miss Hinson, the daughter of Rev. W. B. Hinson, Portland's leading pastor, who has given freely of her time and strength and skill on certain afternoons of the week, to the great relief of an overworked little woman. I do not see why more young women do not find leisure for just such helpful service. On Sunday afternoons Miss Berkley again gathers the children into the mission fold for a Sunday school hour, and after returning them to their confiding mothers, steering them between automobiles, street cars, and several other kinds of vehicles she takes a little lunch and returns to the mission for the adult Bible class which she teaches most interestingly.

Miss Eva Hill is doing city mission work for the same Society. She spends a number of weeks making a careful canvas of the entire neighborhood within reach of some Baptist church, inviting hundreds of people to the church services, and finding abundant opportunity to speak a word for her Master, whom she serves with rare ability. An increased attendance at the Bible school, a large Home Department, and a Cradle Roll are always noticeable where Miss Hill works.

Miss Winifred Elyea is doing state work most effectively. Mr. Wright, State Convention Secretary, sends her to a weak church where she stays, "strengthening the things that remain," until an urgent call from some other place demands her attention. Her patience, magnetism and earnestness make her invaluable.

In Idaho, Miss Freada Goebel and Miss Clara Hill are doing a similar work in the convention field. Miss Goebel has sometimes supplied pastorless churches for weeks at a time, conducting all the services most acceptably, and doing a much



larger amount of religious visiting than the average pastor. Miss Goebel often regrets that she cannot stay a little longer to enjoy the fruit of her labors, but Mr. Bowler says that when she has saved the situation it is time to send her somewhere else where she can render the same service. Miss Hill, who graduated from the Training School last June, has been in the work so short a time that I have not been able to visit her, but I hear only praise of her fidelity and efficiency, which is what I should expect.

In Utah, Miss Freada A. Dressel and Miss Ada L. Shepard are rendering

When I visited the Fallon mission, last spring, although it was "irrigating time," there were about one hundred and ten Indians in the Sunday congregation and they all listened most earnestly. There is little doubt that there are several Christians among them. At Reno Miss Elizabeth G. Glick, who has been on the field longer than Miss Mary Brown at Fallon, is greatly encouraged. Through quilting parties, house-to-house work, the care of the sick, Sunday services and innumerable other ways, both young women are winning the confidence and love of the people.



PROVIDENCE HALL, A BOYS' DORMITORY AT FLORIDA BAPTIST ACADEMY

heroic service. Miss Shepard having come out of the Mormon church is able to speak advisedly and helpfully, as Miss Dressel can do from long experience.

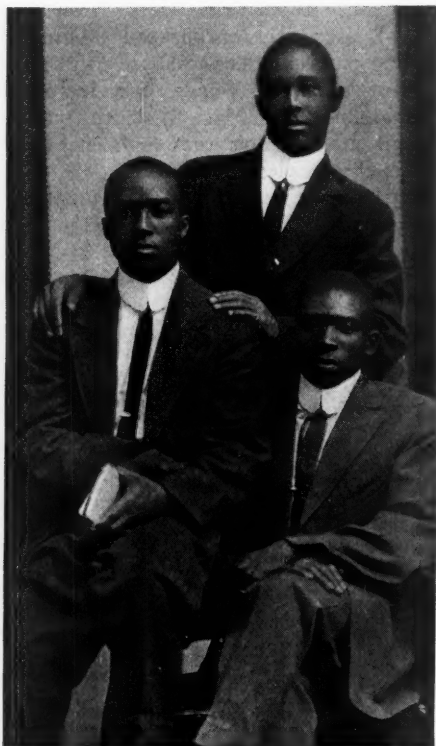
In Nevada, three consecrated women, including Miss Lillie Corwin, are working among the Indians. Miss Corwin is now giving the most of her time to the government non-reservation school at Stewart. Here hundreds of bright and attractive Indian boys and girls are coming under her influence from year to year, and she is making them desire an earnest Christian manhood and womanhood. With a Y. M. C. A., a Y. W. C. A. and many children's meetings, Miss Corwin is reaching practically all the boys and girls in the school. The other workers are at Reno and Fallon.

#### Florida Baptist Academy

Our present enrollment is 515, of whom 175 are boarders. Every department is crowded. More room is our greatest need. One year can make so many changes. It is interesting to note the passing of familiar faces and the coming of new ones. In talking with the new girls we find many who have little or no encouragement in the home, and who struggle against many obstacles.

Madge came to us three years ago, and shortly afterward both her mother and her father died. She was then about 14 years old and became a ward of a paternal uncle who kept the girl in school here for two years, when he also died. Then the girl without parent or guardian was

practically cast adrift. In her plight, the child at once sought me and poured out the story of her life. She begged for a chance to help herself and to continue her course in the school. With no one to do anything for her, she has become a charge or ward of this institution, has



THE THREE CHARLIES AT FLORIDA ACADEMY

been converted and wants to be baptized. She is now 16 years old, just the age when she needs help the most. If we did not take her *now*, the chances of her life coming to any good end are overwhelmingly against her. She is a good-natured, attractive looking girl, who wants to do right, but if left to herself she may not have the strength to do so. This South-land is just teeming with girls of this type. They receive little or no encouragement to remain in school and after a few years they drift with the tide.

Here in this academy is a fine opportunity to invest dollars to help save lives.

—SARAH A. BLOCKER.

### Italian Work in Portland, Oregon

The work here among the Italians of Portland is comparatively new, having been started only a few years ago by some noble women of this city, and through their efforts a church building was dedicated as the Italian Baptist Mission, on April 6, 1913. It was a very happy occasion and one which meant a great deal to our work.

In most of the Italian families where I have called, I have been very kindly received, even where we could not understand each other's language, and the little interpreters, the children, were all in school. Almost always I have gone away with an invitation to "come again." Sickness and other occasions have given an opportunity to introduce the pastor, Rev. Mr. Sannella, into these homes, and he always tells them the gospel story in their own language, to which they listen attentively, but usually their interest seems to end there.

They have been friendly to us personally, but are still prejudiced against our religion as Protestant. The father in one home where we had been treated cordially, a few days later whipped two of his little boys because they attended our children's meetings. We feel, however, that this prejudice is gradually breaking down.

One young mother whose home I passed when I went to the mission, at first answered my attempts to talk with her by smile only and seemed embarrassed. Of course I decided that she could not understand me, so afterwards I merely greeted her pleasantly and played with the baby as frequently as I could. Several months passed, and one day as I was distributing invitations, before I got to the door she asked me to "come in" in excellent English. To my surprise I found that she could speak our language almost as well as I could. It had evidently been only a game on her part to prevent further acquaintance.

There are 10,000 Italians in Portland, and our little mission is the only place where they can hear the gospel preached in their own language. For this reason our efforts have not been confined to those living in the immediate vicinity of the

church. These people do not live in a tenement district. Portland has no tenement district. They are scattered all over the city, some congregating, however, and forming small colonies in different localities. This fact creates a great problem in the development of the work here.

It is such a privilege to impress the great truths of the gospel upon these young hearts. How sad it seemed one day to hear three of the little girls say that the Sunday previous they had each "kissed a god three times, on the face, feet and stomach" (evidently referring to the side).

The Sunday services, both morning and evening, are fairly well attended. It is especially encouraging to see the number of young men who come. — ARABELLA DAVIS.



#### Our Fireside Schools

In the work of all missionaries there are always certain events for which they especially thank God. Of such events I write.

While nearly all my work is with the Christians, encouraging and guiding them in whatever organized work they do, especially in Bible Bands or societies using Bible Band plans, yet it is my desire that God will use me to show the way of life to the unsaved. It was my privilege last spring to give a blackboard talk on "What must I do to be saved?" to a Sunshine Band of children. I was wonderfully helped and as a result eight confessed Christ that day. Five of these have since joined the church. Since that time I have had several chances to explain the way of salvation, but only God knows the results. Both old and young need this instruction, as many have very crude ideas of the plan of salvation.

The privilege of reviewing the Sunday school lessons in the schools I visit, gives me many an opportunity to help the whole school, and I have made use of blackboard, maps and pictures in this work.

One of the best meetings of the year was in Hobson City, a self governed negro village which is a part of Anniston, Ala.

This was a woman's missionary meeting where the women brought huge bouquets of roses for me and spoke many words of appreciation, such as "I don't care if she does have long hair and blue eyes, if she has come to help she is my friend." The sparkle of their eyes, the warm hand clasps and the gratitude of their hearts made me feel very humble, when I thought how little I had really done for them, at least compared with what Sister Moore has accomplished in her fifty years of service.

Another interesting part of my work has been the preparation of quarterly public Parents' Meetings, held at night, so that men as well as women could be present. These were held in February, May, August and November. The attendance at the May and November meetings was excellent, and the interest such that we are planning a similar series of meetings for the year 1914.

Each meeting we held was in a different section of the city. A different committee planned each meeting, so that but little work came on one person. Our subjects were: "How to make our boys and girls good citizens." "How we can prepare the family for the worship of the Lord's Day." "A sketch of Sister Moore and the Fireside School work." "How to interest our young people in their homes." Sister Moore was present at our May meeting.

God has guided us to a more central, convenient and comfortable headquarters, which I wish was ours in reality, but what is best for us will be ours at the right time.

During the fall and early winter I gave a course of eight talks to Roger Williams students on "How we got our Bible." — GRACE M. EATON.



#### A Hopeful Outlook

The interesting report that follows is from a member of the class of 1913, Baptist Missionary Training School, Chicago. Miss Kinney was appointed to the work at Scotts Bluff, Neb., in October following her graduation. She finds much to encourage her in the situation and feels that the Baptist cause will eventually be greatly

strengthened by continuous effort. Miss Kinney writes:

There are almost 3,000 inhabitants in Scotts Bluff, many of whom are foreign-speaking people who work in the sugar factory. Several different nationalities are represented among this foreign population, thus making the little town quite cosmopolitan. There are Germans, Greeks, Japanese, Mexicans, Russians, Negroes, a few



MISS INEZ KINNEY, SCOTTS BLUFF, NEB.

Bohemians, and one or two families of Indians, besides the American people.

With one or two exceptions it has been found that these people are either Catholics, Lutherans, German Congregationalists, or Atheists. Some of them cannot understand or speak English. Spare minutes spent with my German grammar are helping me to understand and converse with the German women and children better than at first. My hope of reaching the other people is through the children, many of whom speak English. I am praying that God will make it possible to start an industrial school soon.

Have we any Baptists in Scotts Bluff? Yes, there is a little group of 65 or 70 Baptists whose consecration, devotion and faithfulness would put to shame many a congregation several times as large. Much of their earnestness of spirit is due to the faithful, untiring efforts of Rev. and Mrs. Bryant, who have encouraged and kept together this little

band. We are praying that the church may grow in numbers and in spirituality and that its influence may reach beyond Scotts Bluff.

And what about the building in which we worship? One of our little boys was asked where he attended Sunday school. His answer was, "Oh, I go to Sunday school down in that hole in the ground where the Baptists have church." Yes, it is only a basement room, literally a "hole in the ground," but it is clean and cozy inside and makes a very pleasant place in which to worship until the time comes when the people can afford to build a church.

The Sunday school is increasing in attendance and interest. The first of October there were from 25 to 35 enrolled. A week ago last Sunday, in spite of the fear of smallpox and scarlet fever contagion, which is keeping many of the children away, there was an attendance of sixty-five.

We have organized a Junior B. Y. P. U. which meets at the church every Sunday afternoon. Very interesting meetings have been conducted by the children. Just now we are planning a program on "The Work among the Indians" for the first Sunday in December, at which time the tepee mite boxes will be opened. No less interesting than the Junior meetings are those of the Senior B. Y. P. U., which are well attended and filled with a spirit of consecration and devotion. — INEZ A. KINNEY.

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#### Our Training School

The glad holiday season found our student body divided into sections. A delegation attended the wonderful meeting of the Student Volunteers held in Kansas City. Mrs. A. E. Reynolds, principal, was also an interested and appreciative delegate to the Convention. Other young women whose homes were in the Middle West spent some restful days with loved ones in the family circle. Those who remained under the Training School roof had a delightful week with no time to get homesick. Calling upon industrial school and Sunday school pupils, looking after the sick, the neglected and the needy, with various additional interests, filled the days full of helpful occupation. It



was a happy meeting when all were again gathered within the school walls.

The "field work" of our students, as the district visiting is termed, covers a large area. The "field" includes the section in which the homes of the children enrolled in Sunday school and industrial school are located. The list of churches and missions is as follows: First Bohemian, Second Bohemian, Branch No. 1 Raymond Chapel, Parkside Church, Western Avenue, Auburn Park, Calvary Church, Second German, Hebrew Mission, Canal, Second Church Mission, Englewood Danish Mission, Wentworth Church, German Immanuel, and Cook County Hospital.



#### "The Centre," Washington, D. C.

The following report from Miss Versa, a field worker, is illuminating. The school is proving indeed a beacon light in that section of our Capitol City. Miss Versa says:

In the middle of October last, The Centre was opened for religious, industrial and social community service by the National Training School for Women and Girls, at 2309 Eighth St. N. W., Miss M. Helen Adams, Social Worker, in charge. Our first work, however, was cleaning the place. We washed windows and paint while the neighbors looked on in surprise. The little boys, as usual, soon found out what was going to be conducted, and were glad that it was for them as well as for the older people. They were quite anxious to help us. We let them do the back yard, and under Miss Adams' supervision they did it very well indeed. After they had finished we overheard one of them say to the other, "My! We hope these ladies won't move."

Our work has been wonderfully blessed. At the first meeting we had with the children, only about eight or ten came, but now we have a total enrollment of fifty-two, and an average attendance of thirty-nine. It is interesting to note how nearly every child becomes a missionary and brings some one with him to the meetings. In such a neglected part of the city, this indeed seems to be the one bright place in some of the little lives. They are

almost as anxious to learn the songs and listen to the stories we tell them as they are to play the games Miss Burroughs has provided for their amusement. And when Miss Adams leads in the closing prayer, they are as reverent as children who come from well regulated homes.

Another noticeable improvement has been quite evident among the homes adjoining us. The women, having watched us wash off our front steps every morning, for all of them need it on this street, have begun doing theirs at least twice a week.

The older people have been coming only in very small numbers to our meetings, but thank God, we have the children and their interest, and they are beginning to realize that Jesus does care for the little ones — even those of the northwest slum district of the city of Washington. — ETTA VERSA.



#### Personal Mention

On November 23, 1913, Mrs. J. D. Louderback, of 6912 Eggleston Avenue, Chicago, was appointed State Director of Illinois for the Woman's American Baptist Home Mission Society, in place of Mrs. W. P. Topping, of Elgin, who resigned the position to accept the presidency of the Illinois Baptist Woman's Union.

Mrs. Topping's efficient service as State Director has been a source of gratification to the society she has so loyally represented. The Home Mission forces rejoice that in the new position she has been called to fill, the interests of the cause she so long promoted will not be eliminated, but will receive an equal share of attention with that of our Woman's Baptist Foreign Mission work.

Miss Isabel Crawford now offers her attractive booklet "The Twenty-Third Psalm in Pantomime" for twenty-five cents. Miss Harriet Rychen, Wyoming, Ohio, will be glad to receive orders. She requests that stamps shall *not* be sent in payment for the booklet.

Mrs. Clifton D. Gray, of Chicago, was appointed Chairman of the Standing Committee for Young Women's and Children's Work of the Woman's American Baptist Home Mission Society. Mrs. Gray

brings to the position an experience that, commensurate with her keen intelligence and zeal, makes her leadership a powerful ally in the forces of the general society, as it will be seen in the development of new lines of interest for the cultivation of

young women and children in the important work of Home Missions.

Miss Anna Sturmer has been given leave of absence for one year that she may pursue a course of study in the University in Lincoln, Nebraska.



## THE WORKERS' DEPARTMENT



### An Important Appointment

For some time the Woman's American Baptist Home Mission Society has been seeking a young woman to act as secretary for Young Woman's Work, to visit Baptist schools and colleges in the interests of the Training School and to represent the society's interests in summer mission schools, assemblies and conferences. At the close of the year 1913, in the person of Miss Helen Osbourne Henry, the board found the combination of desired qualifications, and have appointed her to the important position of young woman's representative.

Miss Henry is the daughter of Dr. J. Q. A. Henry, well known as preacher, lecturer and evangelist. Her mother was for several years the honored, efficient and beloved vice-president of the West for our society.

Miss Henry brings to her new work the rare experience of five years of foreign travel with her distinguished father, acting as his private secretary and business agent. Her earlier education was received in the public schools of the United States; her college work was taken in England, Germany and Switzerland.

Returning to America and following the great loss of her mother, Miss Henry has accompanied her father on many of his tours. In various cities she has given interesting talks and lectures upon her visits to foreign lands, illustrating them with rare stereopticon views.

Writes Mrs. Reuben Mapelsden, district secretary of the Middle States: "A remark that she enjoyed entertaining people, but would like to make her life count for something greater, led to the presentation of the need of a young woman

to represent our Training School, to meet our Baptist students in schools and colleges and at conferences, to inspire them to devote their lives to some line of Christian work open to young women of earnestness and consecration."

Miss Henry is now making a study of our mission work in New York City and at Ellis Island. Later she will spend some time at the Baptist Missionary Training School, familiarizing herself with the curriculum of study and the various lines of work with a view to future representation. A cordial welcome awaits Miss Henry as she enters upon her important service.

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### Our Guests — Boy Scouts and Camp Fire Girls

"Daughters' Day" has become a permanent feature of the yearly calendar in missionary circles, and why should not our Camp Fire Girls and Boy Scouts share the honors of Reception Day when the women comprising the senior societies are the gracious, hospitable hostesses? A few suggestions may be in order.

If this meeting is held in March or April, it will be too cold in our northern climate to have it out of doors. However, let the room be beautifully decorated. Treat your girl and boy guests as if they were "grown-ups." Have a reception committee, a specially arranged program and favors. Ask the Boy Scouts to come in uniform and the Camp Fire Girls in their Indian dresses. Have plenty of aides and lay siege to your best story tellers.

If you have other organizations such as Junior Baptist Union, Christian Endeavor or Mission Band, have a representation

present. The program could be patterned after the following:

Singing—Have a good leader who will get all to sing.

Prayer—Let it be brief, yet simple and dignified. Close with the Lord's Prayer *slowly* repeated in concert.

Singing—America.

Greeting—Two minutes. By a member of the Woman's Society.

Reports—One minute each. "What are you doing?" "What are you going to do?"

The Forecast—A specially bright, attractive, *concise* statement of what boys and girls may do. Select this speaker with infinite care. Have her able to *see* these things and to condense her information into concrete suggestions.

Refreshments—Do not wait until the close of the program for these. Get away from the old stereotyped idea that young people must be given an elaborate menu to get them to attend such a meeting. They are the most easily interested of any element we touch. Do not take more than ten or fifteen minutes to serve them.

Story Telling—Have your best story tellers ready for this period. Have a thrilling story of an Indian by some one in costume, another of a Mexican or an Oriental. By all means have a graphic description of the entrance into the New World through America's Gateway—Ellis Island. Do not occupy too much time with this feature. Leave them hungry for more.

"Good Night, Ladies"—If possible, arrange some pertinent words in rhyme to the old-time melody, and have the youthful guests sing it before separating. Then in a few brief words let a good night be spoken, expressive of the delight in being the guests of the older organization. If a souvenir, significant of the event, or of some mission field, is given each guest, it will add to the pleasure of the afternoon. These souvenirs may carry a message that will be greatly treasured by the young people.

NOTE—Send to the Literature Department of the Woman's American Baptist Home Mission Society, 2969 Vernon Avenue, Chicago, Ill., for souvenirs.

Little Ti, our Chinese boy,	5c. per doz.
The Message of the Flags,	5c. per doz.
Mexican Burro,	5c. per doz.
Our Baptist House,	Postage



### Birthday Prayer Calendar

March 3.—Miss JESSIE D. HOLMAN, general worker among negroes, Longview, Texas.

March 8.—Miss AUGUSTA C. JOHNSON, missionary among Poles, Milwaukee, Wis.

March 9.—Miss SARAH GERMANY, missionary among Negroes, New Orleans, La.

March 14.—Miss ADELL MARTIN, missionary among Porto Ricans, Caguas, P. R.

March 17.—Miss ANNA B. PHELPS, teacher at Mather Industrial School, Beaufort, S. C.

March 18.—Miss GABRIELLA JIMENEZ, missionary among Cubans, San Luis de Oriente, Cuba.

March 19.—Mrs. CORA EVERETTE PETTUS, missionary among Negroes, Clarksville, Tenn.

March 20.—Miss MARTHA TROECK, missionary among immigrants at Ellis Island, N. Y. Miss SARAH A. GOODSPEED, missionary among Indians at Pryor, Mont.

March 21.—Miss AUGUSTA STEWART, missionary among Slavic races, Pittsburgh, Pa. Miss ELLA BENNETT, missionary among Italians and Jews, New York City, N. Y.

March 23.—Miss LINA HAGSTROME, missionary among Scandinavians, Oakland, Cal. Miss ANNA BRINKMAN, missionary among Germans, Cleveland, Ohio.

March 26.—Miss MAY HUSTON, District Secretary of New England, Boston, Mass. Miss CHARLOTTE MURRAY, Shaw University, Raleigh, N. C.

March 29.—Miss MATTIE WALKER, matron Baton Rouge Academy, Baton Rouge, La.

### FOR APRIL

April 2.—Senorita FRANCISCA SALAS, missionary among Mexicans, Aguas Calientes, Mexico.

April 5.—Miss ELIZABETH CARR, missionary among mill and mining populations, Oak Hill, W. Va.

April 7.—Miss MATTIE CURTIS, general worker, Oklahoma City, Okla.



### New State Directors

Minnesota—Miss Evelyn Camp, Minneapolis (Y. W.).  
West Virginia—Mrs. W. B. Pimm, Philippi.

### NEW ASSOCIATIONAL DIRECTORS

Kansas—Miami Association (Y. W. & Ch.), Mrs. Stella C. Knott, Lebo.

Massachusetts (W.)—Franklin-Miller's River Association (Y. W. & Ch.), Miss Ada G. Wishart, Greenfield.

New Hampshire—Milford Association (Y. W. & Ch.), Mrs. J. S. Lewis, Amherst.

New York—Chemung River Association, Mrs. E. E. Ellison, Wellsburg.



### Wants of Missionaries

#### CITY MISSIONS

Miss Minnie Pennoyer, 23 S. 15th St., Kansas City, Kan.—Portable chapel.

#### CUBANS

Miss Gabriella Jimenez, San Luis de Oriente, Cuba.—Patchwork.

#### INDIANS

Mrs. Mollie Garner, Indian University, Bacone, Okla.—(Freight and express) Muskogee, Okla.—Quilts or quilt tops, bed linen for full size beds, table linens and towels.

Miss Edna Oden, Wyola, Mont.—Quilt pieces—not basted, kindergarten scissors.

Miss Ida Woffard, Lodge Grass, Mont.—Kindergarten scissors.

Miss Elizabeth Glick, 65 Bell St., Reno, Nev.—Organ.

#### NEGROES

Miss Dixie E. Williams, Hartshorn Memorial College, Richmond, Va.—Window shades.

Miss Adeline Saunders, Arkansas Baptist College, Little Rock, Ark.—Sheets and pillowcases.

Miss Henrietta Bedgood, Baptist Academy, Dermott, Ark.—Bedding, window shades, table linen, dishes.

Miss Sarah A. Blocker, Florida Baptist Academy, Jacksonville, Fla.—Sheets, pillowcases, towels, tablecloths, clothing.

Mrs. V. Chaney Drake, Morehouse College, Atlanta, Ga.—Laundry supplies.

Miss Willie B. Alexander, Mather School, Beaufort, S. C.—Men's and children's clothing, table linen.

Miss Roberta M. Milner, Jeruel Academy, Athens, Ga.—Material for practice class in cooking, sewing machines.

## Department of Missionary Education

CONDUCTED BY

Secretary John M. Moore, D.D.

### "The Triumph of Christ"

**T**HIS is the title of the Easter Program which is now ready. Every Baptist Sunday school should use it if possible. It combines the resurrection thought and joyousness with the missionary achievements being celebrated during this Judson Centennial year.

Part One is entitled: "The Awakening of Life." It includes scriptural readings for the departments of the school, recitations and Easter songs.

Part Two is entitled: "Life Struggling with Death."

Part Three is entitled: "The Victory of Life." It includes an exercise entitled: "The Message of Life" —

A young theological student on the evening of his graduation from the seminary received letters offering him positions — one from the President of a New England College offering him a promising position as instructor, one from a rich friend outlining a splendid business opening, one from the minister of a large city church tendering him a place as assistant, one from the Baptist Mission Secretary urging need of a man like him at — an actual and needy Baptist mission station. The theological student recently attended a meeting commemorating Judson, and in his perplexity and desire to choose the right life-work he thinks so intensely that his pictured scenes become real, and Judson himself in the following tableaux seems to appear to him:

Tableau 1: On the Caravan.

Tableau 2: The First Convert.

Tableau 3: Translating the Bible.

Part Four is entitled: "The Final Triumph." It includes an address on the victory of the risen Christ, and closes with a salute to the Christian flag; — "I pledge allegiance to my flag and to the

Saviour for whose Kingdom it stands; one brotherhood uniting all mankind in service and love." This is followed by an appropriate hymn: "The Royal Banner," Prayer and Benediction.

A sample of this program with literary supplement will be sent upon request. It is very desirable that all orders shall be placed early in order to help in determining the size of editions and in order to prevent any disappointment. A fine lithograph of Judson suitable for framing is given free with every order. The programs are free to Sunday schools agreeing to take a Foreign Mission Offering.

This is to be a Judson Memorial Offering, and will be devoted to the school work of the American Baptist Foreign Mission Society and the Woman's Societies.

Whether the program is used or not, it is hoped that every Baptist Sunday school will make a Judson Memorial Offering. Such schools may have free of charge the following supplies as needed:

*Mite Boxes* for individual use.

*Judson Centennial single envelopes*; one for each pupil, or one for each pupil for each week from now until Easter.

*Double Envelopes* for weekly offering for school expense and missions, one envelope for each class for each Sunday.

*A Star Card* for girls' classes, holding ten dimes and one half dollar.

All of these supplies may be obtained from the Department of Missionary Education, John M. Moore, Secretary, 23 East 26th St., New York City.

A pamphlet, "Judson Centennial Memorial Offering" will be sent upon request. It contains suggestions as to how to arouse interest in this offering, and contains a list of special objects to which the offerings of any church or school may be devoted. These range from \$12.50 to \$2,000,



so that something can be found to fit every school.



### Some Samples

A large number of churches in different parts of the country are pushing the Judson Centennial Campaign with vigor.

Two samples are given below; one from the East and one from the West.

Rev. Daniel G. Dunkin of Columbus, Indiana, broke the record in the first month of the campaign by forwarding the following order for books:

"Following the Sunrise," 91 copies.

"Judson the Pioneer," 31 copies.

"Ann of Ava," 20 copies.

"Jesus Christ's Men," 1 copy.

This proved inadequate, and a second order came along a few days later as follows:

"Following the Sunrise," 12 copies.

"Judson the Pioneer," 7 copies.

"Ann of Ava," 2 copies.

Rev. Harry E. Fosdick of Montclair, N. J., opened the campaign with a masterful sermon on Adoniram Judson, at the close of which a leaflet was distributed which described the plan of conducting the campaign in the First Baptist Church, describing the books available for reading or study, and urging every member to either join a study class or read a book. To this leaflet a blank was attached containing the names and prices of the books; these blanks to be checked and signed and returned to the chairman of the committee, who would make assignments to class and provide the books ordered.

At the present writing, nine neighborhood classes are assured, with a sixth meeting at the church composed of young people. Each class is limited to twelve members, and it is quite possible that five more classes may be required to enroll all those who are ready to study "Following the Sunrise."

One of the Centennial Stereopticon Lectures is to be given shortly, at which time the final registrations for reading and study will be secured. The classes will meet for six weekly sessions immediately preceding Easter.

Other good orders indicating aggressive work are, one from the First Baptist

Church of Dayton, Ohio, for 39 books, and an order from the First Baptist Church of Malone, N. Y., for 95 books.



### Summer Conferences for 1914

Locations and dates of Interdenominational Summer Conferences under the auspices of the Missionary Education Movement are announced for 1914 as follows:—

Blue Ridge, No. Car., June 26—July 5.

Pacific Grove, California, July 3—12.

Silver Bay, Lake George, N. Y., July 10—19.

Estes Park, Colorado, July 17—26.

Lake Geneva, Wisconsin, August 4—13.

In addition to these five conferences in the United States there will be six conferences held in various parts of Canada. As will be noted by the accompanying map, these conferences or summer training schools are so distributed as to reach practically every large center in the United States and Canada.

Pastors and church officers are finding these gatherings of increasing value every year as training schools for leaders in church work. Many pastors can join in the testimony that—"Representation at these summer conferences has transformed the life of my church."

The program for the conferences is carefully constructed with a view to deepening the spiritual life of the delegates and training them for leadership in the United Missionary Educational Campaign which practically all mission boards have agreed upon for 1914-15.

For the first session each day the conference divides into a dozen or more mission study classes under the leadership of such experts as Dr. T. H. P. Sailer, B. Carter Millikin, Ralph E. Diffendorfer, Miss Grace Lindley, Herman F. Swartz, Miss Susan Mendenhall and Sidney A. Weston.

The purpose of these classes is to train the members for leadership of similar classes in their churches during the ensuing year. One series of classes is devoted to the subject of Graded Missionary Instruction in the Sunday school.

Following the mission study classes each day comes a series of open parliaments or

institutes when on succeeding days practically all phases of missionary work are discussed by the best available experts in each department of work.

The closing hour of each day will be given to a platform service addressed by well known missionary or other religious leaders. The last portion of this hour at noonday is reserved for prayer.

The afternoons at all of the conferences are reserved exclusively for recreation. At each of the conferences there are special facilities for tramps, athletics, excursions and other recreative features.

The evenings are occupied with a vesper service or platform meeting addressed by representative missionaries from various fields and by other speakers of recognized authority on social, missionary and general religious problems and themes. Following the vesper services the delegates meet by denominations under the leadership of their denominational secretaries, to outline in more definite form the work of their churches during the ensuing year.

Other incidental features such as a model missionary exposition scene, mis-

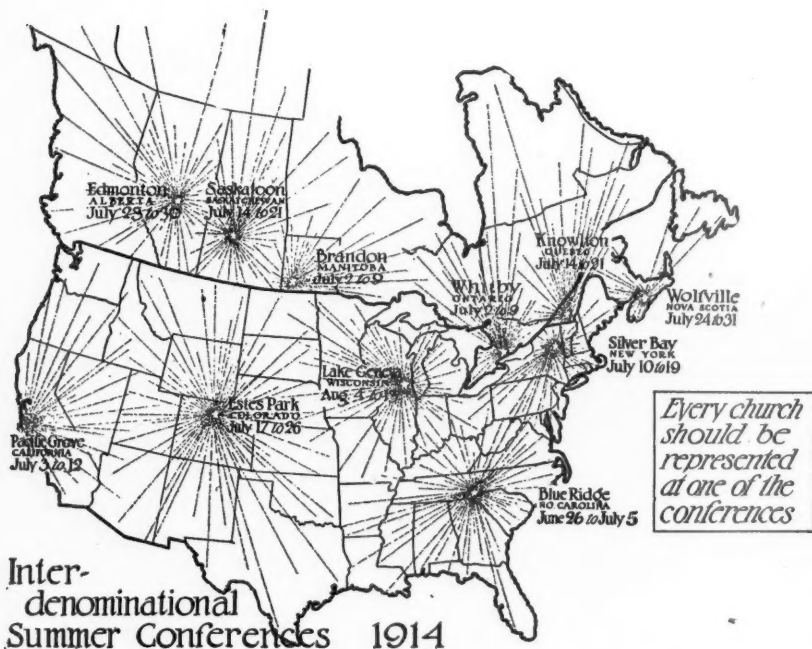
sionary demonstrations and special classes for young people under twenty years of age, combine to make these conferences of great interest and value to all classes and types of workers.

Arrangements are also made for conferences of specialists on various subjects to meet for as long a period each morning as may be desired.

The pastor and at least one other representative of every church should be in attendance at these conferences. It is especially important that State, District and Metropolitan leaders attend for the purpose of getting in touch with local leaders and with the educational plans of the mission boards for 1914-15.

Sunday school superintendents and teachers, chairmen and members of church committees and representative laymen will find these conferences an ideal combination of summer vacation and recreation with practical preparation for service.

Additional information concerning any of the above conferences may be had by addressing the Rev. John M. Moore, 23 East 26th St., New York City.



THESE MISSIONARY CONFERENCES ARE CENTERS OF INFLUENCE

## Missionary Program Topics for 1914

<i>January.</i>	Adoniram Judson, Pioneer.
<i>February.</i>	American Baptist Missions in the Indian Empire.
<i>March.</i>	Our work in the Farthest East.
<i>April.</i>	A Centenary of Baptist Missionary Organization.
<i>May.</i>	The Sunday School and the Church.
<i>June.</i>	The Colporter and the Country District.
<i>July.</i>	Partnership with God in the Kingdom Enterprise.
<i>August.</i>	Missionary Motives.
<i>September.</i>	The Commonwealths and the Kingdom.
<i>October.</i>	Social Aspects of Home Missions.
<i>November.</i>	Home Missions. (To be announced.)
<i>December.</i>	Home Missions. (To be announced.)

1. The April program is to be given in the churches in anticipation of the centennial to be celebrated in June, and with a view to increasing interest in the Boston meeting of the Northern Baptist Convention.

2. The September program is to be based on Dr. Padelford's new book, "The Commonwealth and the Kingdom."

3. "Social Aspects of Home Missions" is to be the subject of the new text book for next year.

4. The November and December topics cannot be definitely announced until the outline of this new Home Mission book is received.

### April Topic

#### A CENTENARY OF BAPTIST MISSIONARY ORGANIZATION

OPENING HYMN.

SCRIPTURE.

PRAYER. HYMN.

SEVEN FIVE-MINUTE TALKS.

1. Early Days.
2. Our Mission to Far Lands.
3. Western Women in Eastern Lands.
4. North America for Christ.
5. Christ in Every Home.
6. Leaves of Healing.
7. The Northern Baptist Convention.

CLOSING SERVICE.

### NOTES

This program has a two-fold purpose. It is intended first as a review of all our far-reaching missionary activities at home and abroad which grew out of the work of Judson, whose centennial we are celebrating. Second: It is intended to awaken interest in the forthcoming meeting of the Northern Baptist Convention to be held in Boston in June, thereby leading many Baptists to plan to attend this great centennial celebration and many others to pray for it.

The first topic may be treated briefly if it has already been fully considered in connection with the January program.

A packet containing one or more pamphlets on the work of each of our missionary societies and one new pamphlet "After a Hundred Years," will be sent free of charge. These contain the material needed for topics 2-7. The new pamphlet covers the work of all of the societies, and five copies will be sent for use of the five persons presenting these topics, and if desired an additional supply will be sent for free distribution. For the 7th topic see articles in April "Missions."

Those who wish to go into our missionary history more fully should have one or more of the following:

"Following the Sunrise," 50c cloth, 35c paper, postage 8c.

"Jesus Christ's Men," 50c cloth, 35c paper, postage 8c.

"Baptists Mobilized for Missions," 75c.

All material for this program may be obtained from the Department of Missionary Education, 23 E. 26th St., New York City.



### Bring the Supply to Meet the Need

**A**NOTHER great Christian Student Convention of North America has brought before us in massed form the overwhelming needs of the non-Christian world, and the great body of consecrated and devoted youth in this land and Canada who stand ready to meet those needs, who count not their lives dear unto themselves if only they may serve Christ and their fellow men.

One after another the countries of the Orient were presented, and it seemed that in each one the crisis is on just now. Japan, the leader of the East, the brilliant nation of modern times, was painted as turning with a new interest and cordiality toward Christianity. It was said of Korea, "Now is the most critical moment in the history of Korea." China has thrown away her idols. Her old religions have lost their power. If she does not now, while mind and heart are open, receive Christian teaching, she will become atheistic. In India the educated classes are ready to hear, and are giving serious thought to the teachings of a religion that has lived brotherliness among them. Among the Sudras and the lower castes there are signs of great mass movements toward Christianity. They beg for teachers to come to their villages that they may believe and be baptized, but there are no teachers to send.

And yet in America four thousand students came together to consider world needs, and the number of those who have consecrated themselves to foreign mission work runs into the thousands.

Why then do these great needs and those who could meet them remain so far apart? The money is lacking which could bring them together.

Can we not curb our luxurious, ease-loving, pleasure-mad American life, and turn the money spent for luxury and dissipation into the channels of salvation? Cannot we who live humbly and spend moderately manage in some way to invest more largely in this great work? No investment could give us better returns. They not only give richest joy in this world but go with us into the next.

What will you do to bring need and supply together? You have been giving through the year? Thank God for that. What will you add in this last month of the year for good measure, pressed down and running over?



### A Chat with Our Workers

Have your circles read "Ann of Ava"? Have they read "Judson the Pioneer," or the "Life of Adoniram Judson"? Have they studied Mrs. Montgomery's "Following the Sunrise"?

As intelligent Christian women we need to know what this our centennial year commemorates. The majority of us are far too ignorant of our own denominational achievements. More knowledge would increase our pride and loyalty, and our gratitude to God for the marvels which He has wrought. Let us use this year to get acquainted with Baptist Foreign Mission Work. The three books mentioned above can be had at 450 E. 30th St., Chicago, or at the Department of Missionary Education, 23 E. 26th St., New York City, at 35 cents in paper, 50 cents in cloth. Every circle should have them all, in sufficient numbers so that all may read and study them. Ask also for copies of "The Triplex Plan," free. Have a Study Class, and try to get men as well as women



into it. See that the three programs published in *MISSIONS* for January, February and March are used in your prayer-meetings.

#### TAKE A MISSIONARY JOURNEY?

In the woman's circle more study can be done. Can you give six programs to it during the year? Then why not make the actual journey and see it all with your mind's eye?

Start out with a wall map ("Our Missions in Asia," \$2). Have your itinerary in the form of a Cook's ticket, one coupon for India, one for Burma, one for Assam and Bengal (our Free Baptist work), one for China, one for Japan, and the last for the Philippines and Africa. If a lot of you want to take this journey, I'm sure we could persuade the Publication Department to print these tickets.

Devote one program to each country. Use tiny flags, thumb-tacks or stickers to indicate each station on the field. Get some of the girls to prepare a wall chart each time giving the facts for the eye. (See "How to Use, etc.") Use "Following the Sunrise" instead of "Baedeker" for this journey. Have many people describe the work and be sure that each one is brief.

Last, and most important, stop the program and pray—when you want to praise God for what He has done, when you realize that only He can meet the enormous needs and problems that are left. Must not God wonder that we so seldom and so faintly *ask*, when the world so desperately *needs*? Who is there to intercede for those who sit in darkness but we who have the light? Are we doing our duty here?

"And add to your faith works." It will require hard, faithful work and self-denial on everyone's part to bring into the treasury all the money needed to do this year's work free of debt. We must have the full apportionment everywhere. If any circle fails, it jeopardizes the whole. Then we must have the \$30,000 which could not be apportioned, but was authorized in our budget. This budget did not allow for advance work. We are merely holding our own with the normal growth on the field. Can we meet it? We can if

we will, and for Christ's sake shall we not insist that we will?

Send for copies of "Centennial Offering." Every woman should have part in that this year. Look after the apportionment in your circle. Get what you can in personal gifts, and again—Pray. Pray daily that we may close the year free from debt. "*Be it unto thee even as thou wilt.*"



#### Less than Thirty Days!

Before the books of our Missionary Societies close. "Do you get that?" Thirty days of vast opportunity. Thirty days of tremendous responsibility. Thirty days of unspeakable privilege. Who knows how much depends upon us. Let us rally every organization of the church to do its part well and successfully.

Less than thirty days, and the Woman's Baptist Foreign Missionary Society of the West needs—desperately needs—your gifts to make it possible for our splendid missionaries at the front to go from house to house with the message of salvation; travel in village and jungle; develop Christian womanhood; train women and girls in Christian home-keeping and heart keeping; manage well-graded boarding schools; bring health and healing to the sick and suffering; share in training the future wives and mothers of the new Orient.

Less than thirty days to let our slogan—"No debt"—ring out until victory crowns His efforts through us.



#### An Inside View of the Judson Centennial

The Judson Centennial is about all we are thinking of nowadays, aside from our regular work. You see the trouble is that we are not dismissing our schools for they want to see the children, and that's what crowds things so. Miss Lucas and I are planning to sleep on the girls' study tables, as our two rooms will be used for guests, besides the hospital rooms. All but two of our guests will have to sleep on cots. I hope they will be expecting to endure hardship as good soldiers, for after they leave Rangoon it won't be possible to give each one "a suite of rooms with a

bath." Rather it will be a "suite" of people to one room, with a bath-room — but no tub. We're expecting that every one will enter into the spirit of it and are really anticipating the time of our lives. There are sixty-seven names down on the list now and more names coming every day or two. We would not be surprised if it went up to a hundred. In that case, Miss Lucas and I would probably have twenty. Some of the missionaries don't know, out of all their guests, to whom they should give their own two or three beds. But we've already decided. We have two beds and there are two Western Board ladies! In so doing we'll probably miss some one who will be on the Board later on! But I hope they'll be of a forgiving spirit.

But these little things are nothing to the plans for the programs we have made out for them. There's a mass-meeting on Sunday evening with a program two hours and fifteen minutes long if no one speaks overtime. Then on Monday morning they are to walk over the hill so as to get a view of the scenery, which is very beautiful from there, and then to spend an hour at our school here. The rest of the day is to

be spent in visiting the other four schools, and a busy day it will be. At night there is to be a public meeting, to which the English people are invited. Tuesday morning there is to be a mass-meeting of the school children at 7.30 and after that a trip to Amherst by launch. That will take the rest of that day, but won't be so tiresome as the previous day. We're to have all kinds of singing from individual choirs and united choirs, but with that I have nothing to do — fortunately for the music.

✦

#### With the Children in Japan

I never have had a work that I was so happy in, or loved more than this. We have some of the dearest girls you could want, and if I could talk to you, I'd tell you some of the hard things they've borne and how brave and good they have been. Then you'd say they were all worth the while.

The students have helped Mrs. Tuxbury in Sunday school work and house-to-house calling for one afternoon each week. We've had our own normal work at the school, with 150 children. The woman's meeting of unbelievers, boys club, girls



LEARNING TO READ AND WRITE IN JAPAN

band, our regular work in four hospitals, and in one factory a class of over a hundred girls, all keep us busy.

We've devoted the vacant lot to flowers while it waits for the next building and the boys care for them and send flowers to the hospitals.

You know I'm living in the Japanese girls' dormitory in two little rooms, with no kitchen or dining room of my own and no cook. I cook my own food and get along. I could be more comfortable in a Japanese house by myself than with the girls, but it would cost the Society \$200 more a year. How I long to see our buildings up, and the work really started. We cannot get in good working order till we have the buildings. Well, I congratulate you all for this advance made in the greatest work of the age. God bless the ladies of the Western Board. — LAVINIA MEAD.



#### Our Bible Training School at Osaka

We have nineteen girls in the Training School. I've started a line of work that I hope will advance our girls in Sunday school work. We are taking up the International Sunday School Teachers' Training Course and hope to get diplomas from America, or our own national committee. We have had good success in our autumn work thus far. The Sunday schools are all doing well and from our work here in this place we had two women who received baptism last Sunday, and more will soon follow.

Our girls are so diligent and faithful—girls, of course, full of fun—but work! Rising bell at 5:30 A.M. Retiring bell at 9:30. And very little recreation. I felt if they had a tennis set I could get them out to play, but they say they feel selfish as only four can play at a time, though they do go at recreation hour and play. I wanted to get a basket ball set, but they cost too much, so I tried tennis first. We've secured a fine music teacher for them. He is the superintendent of the musical department in the Osaka Government High School for girls, where there are five hundred and sixty girls. He conducts a singing class in our school.

Sometimes I get so full of what ought to

be done and what could be done that I can hardly keep still. How I'd like to have our buildings completed this year! When Mrs. Griffith was here she spoke to the girls. She said you must have your new buildings, and soon. I interpreted for her, and one of the seniors rose and said: "We are so glad to hear that we are going to have the new buildings, and we hope we may graduate in the new chapel." She was so sweet and cute about it Mrs. Griffith said: "I'll tell that to the Board."

I spent the greater part of this day on Philippians. Did you ever notice Paul's expressions of joy? Written when in prison, yet look at his song of victory! Then the word "fellow": Fellowship in the furtherance of the gospel; Fellow-worker; Fellow-soldier; Fellowship of the Spirit; Fellowship in his suffering. And he rejoiced in suffering in service, and even though in a hard place, and though having great care, he shouts the glad song of victory. And as I close the day I have one thought, "Forgetting the things that are behind, I stretch forward to all that is mine from the blessed Lord, who waits to be gracious." He has allowed me to pass through the hardest trial of my life in the past two years. And He has taught me some most precious lessons. "The beloved of the Lord shall dwell in safety and the Lord shall cover him all the day long." How blessed is the rest the Father gives! And how often through unbelief we fail of that rest.



#### Commencement Day at Suifu

In West China we have arrived at the day of Teachers' Associations attended by both men and women, foreigners and Chinese. There are Chinese who can advise as well as be advised. It is not a time for dictating but for cooperating.

I wish you could have attended the closing exercises of our school on June 25th. We had one graduate. I don't say "only one," because that one made up in quality what we lacked in numbers. As I think of the graduating exercises there are two contrasting figures that come first to my mind. One was the father of the graduate. He is a Christian gentleman. He offered the invocation and was glad to

express in the presence of a large audience his gratitude that he had a daughter who, not only because of her schooling but more especially because of being a Christian, might have something to give. The other father was a Mohammedan. He was present only as an onlooker. He is my personal teacher. Because he has no direct connection with the school and very few men were invited, he received his invitation only after throwing out a number of carefully labeled hints. His motive in wanting to come must have been more curiosity to see how the foreigner would conduct the affair than a desire to publish his approval of education for girls by lending his presence. One day while talking to Miss Page the conversation happened to turn to the subject of smallpox. He said, with very evident grief, that he had once lost a son by that awful disease. Miss Page asked him how many children he had left and he said only one. She asked again if he had only one child, and he stoutly affirmed that such was his state of poverty. She then pressed the matter a little closer by asking definitely whether he had any daughters and finally in a sort of reluctant way he confessed to having two. Of course they did not count.

During the school exercises I sat where I could see his face plainly. As I think of the attentive way in which he listened I am glad that he hinted and was invited. The other father, a man from every standpoint his equal or superior, who was not ashamed to stand on the platform with his daughter and could even express gratitude for her in the presence of that audience, must have been a lesson.

The Mohammedan teacher was not the only one in the audience who was attentive. On the whole it was a very quiet and I may even say appreciative audience. I think this was particularly true of a Buddhist nun who sat in one of the front seats. If the expression of her face was any indication, the foreign music awakened in her other feelings besides curiosity.

After the graduate had received her certificate, we went outdoors and had some festivities in which all the school could take part. These included drills, songs and a Maypole dance. There were between two and three hundred guests.

I think it is quite worth mentioning that the drill which was most successful was planned by one of the school girls; and she also taught the little tots to perform it. —  
IRENE CHAMBERS.



#### Echoes from the Student Volunteer Convention

We might as well admit at once that the Kansas City Convention cannot be "reported" or "written up" in the ordinary sense of these terms. An elemental spiritual demonstration cannot be described in words — it has to be shared and experienced. Delegates came from literally every section of the United States and Canada, seven hundred and fifty-five institutions of higher learning being represented.

Why did they come? We know why they came, these representatives of the very best manhood and womanhood of our North American institutions. They came to plan, and receive inspiration for the conquest of the world for Christ. Not for one moment during the five days was any less task ever suggested. Was it any wonder, then, that when the 5,000 delegates met in the great auditorium one realized that they were there for real business — the business of the King?

One of the remarkable features of this Convention was the fact that little or no effort was made to advertise the names of even the most prominent speakers. The real emphasis for the weeks before the meeting was placed on the need for prayer. No wonder, then, that from the opening moment until the benediction was pronounced on Sunday night men and women knew that God was speaking in clear and distinct accents. This great outgoing of prayer was answered in Kansas City, and it will continue to be answered in the consecration of lives to world evangelization.

The deepest, strongest and clearest notes struck were the call to personal dedication of every area of the life to our Lord's mastery; and that we share our life in Him with every one we can reach. We have heard God's voice. Will we heed it?

We are on the eve of a new era of Christianity. The opportunities are limitless.



They have never been greater. There is no limitation in God. This Convention and its results are limited only by the kind of life which each individual will go out to live. There are latent capacities in your life, which, if realized, will transcend anything you have ever dreamed of—a capacity for faith, for sacrifice, for unselfishness.

There stands one in our midst today, who is singling us out one by one, to give to us a great revelation that every man's life is a plan of God. May we make it our purpose each to find for ourselves His plan.

Two great processes are going on in India—the disintegration of the old and the construction of the new; first, from polytheism to monotheism; second, from caste to a new social order; third, from family relationship to a national conscience; and fourth, from ignorance and superstition to a new system of western education. There is a wonderful new Christian spirit abroad in the past ten years in India. The number of Christians has increased 48 per cent, or seven times as rapidly as the population and twelve times as rapidly as the Hindus. There is a real spiritual

awakening in India. The caste system is crumbling. There is a new conception of the worth of the individual; a new ideal of brotherhood. There is a great intellectual awakening in India. More converts to Christianity are being won in India than in any other non-Christian country. No other country in all the world has such need as India. The great cry of India today is "To see His face." Shall we help to answer this cry?

*The time has come in India to reap.*

When Mr. Mott was in Peking, the President of the Chinese University sent for him, to inquire about his message. When Mr. Mott had told him the message that he was giving to the students of China, he said, "I wish you would tell it all over China. Confucius gave us the truth, but you are giving us the message which fulfils the truth."

At the close, Mr. Mott summoned the great body of students before him to the work. He said, "We must have not less than 1,000 volunteers to go soon. I would be dishonest if I told you there were greater opportunities in America than in these non-Christian countries."

## OUR MAIL BAG

### Good News from Mito, Japan

462 MINAMI MACHI,  
MITO, JAPAN.

*My dear Friends:* There is now a remarkable opportunity all over Japan. Japan has always been considered a very difficult field, but just recently there has been a great wave of interest in Christianity. This has sprung up since the death of the old Emperor. About two weeks ago there was an Exhibition much like a country fair at home in one of the towns of this field. Dan (Mr. Holtom), with two special evangelists and several of the workers from other places held tent meetings there that proved quite remarkable. They held morning, afternoon and evening meetings, and had the tent crowded at every session. They gave out tracts freely and Dan said he did not see one tract thrown away. It was estimated that about one thousand

people heard the gospel each of those days. The people came and listened as though they were hungry and eager to hear. Just the other day the pastor of the church here in Mito received a letter from a man living in a remote country district asking about Christianity. He had attended one of the tent meetings and had received a tract that he had read. He had gone so far as to want to hear more. That is the spirit that we are finding everywhere. This awakening of interest in Christianity is frightening the Buddhists and they are waking up too. They have formed a young men's association, corresponding to the Y. M. C. A. They too held tent meetings at the fair, and served tea and had a graphophone, too, as attractions. They did not have the crowds that we did though. I so wish the people at home could realize what an opportunity there is here now.

We are so crippled for men and resources that we have all we can do to keep up what is already here. Japan holds an unequalled position of influence here in the Orient. If we could only strike now while the iron is hot a wonderful good might be done that would reach the other lands who follow Japan's lead. Tell people that Japan needs Christianity and needs it now, and most of all Japan is *wanting* Christianity and wanting it now. — GRACE PRICE HOLTON.



MISS LAGERGREN'S KURIMIA

#### Selma Lagergren's First Letter from Iloilo

How many wonderful things I have seen since I left Chicago! Marvelous is the beauty of the world we live in, and great is its Creator. We saw the plains where the grain was ripening for the harvest, the desert where nothing but cactus grew, the towering mountains with an occasional snow-capped peak, and at last the beautiful fruit farms and gardens of California.

October 7th we waved good-bye to all the friends gathered at the pier in San Francisco. Our voyage across the Pacific was calm, peaceful and restful. We spent a day at beautiful Honolulu, then eleven days more of beautiful sea, sky, sunsets and moonlight nights, and then Japan. Oh! Japan is just bewitching. When we stepped off the gang-plank we were surrounded by kurimias calling to us, almost pulling us into their kurimatas or jinrikishas. "I speak Melican, lady. I take you." And the little fellows beam at you so beseechingly, making it quite difficult to choose one among them. There are so many things to see in Japan, — the gardens,

the temples, the little picturesque houses, the canal streets and the beautiful shops.

We were fortunate in having Miss Ryder with us, who acted as guide and spokesman, making the day in Yokohama and Tokio one never to be forgotten. On a high hill not far from Yokohama stands the Mary Colby Academy like a beacon casting its light far and wide. Here we were royally entertained by Miss Converse.

From Yokohama we went to Kobe and then through the beautiful Inland Sea to Nagasaki.

Four days after leaving Nagasaki we arrived in Manila, where Miss Thomas and I were obliged to bid our companions farewell. There we waited a week for a steamer to take us to Iloilo. We had the pleasure of taking dinner with Mr. and Mrs. Wright, true friends to all the missionaries. Mr. Wright is the President of the Union Theological Seminary in Manila. We were also very fortunate in meeting the Judson Centennial party, who came from Iloilo on the "Governor Forbes," the steamer we were waiting for. Such a delightful day as we had with them touring Manila!

But I must hasten on and bring this letter to a close before you get weary. We were one day and two nights on our way to Iloilo. Another beautiful trip past islands of various sizes. When at last the gang-plank dropped on the dock at Iloilo, all the missionaries came on board and gave us a most cordial welcome. Miss Anna V. Johnson carried me off in a caromata with her, and in twenty minutes we were in Jaro. At last I had reached my new home, the Baptist Missionary Training School. As we stepped out of the rig, Miss Olivia Johnson came running out to welcome me, and then the doors were thrown open, and there, lined up on both sides of the hall, stood our girls, singing "We welcome you." Such a welcome! Could a princess be greeted more royally?

Again those words came to me as they have done so often this last year:

"Take my life and let it be,  
Consecrated, Lord, to Thee."

These dear girls, with whom I have now lived a little over a month, are not only

drinking in the book knowledge that we give them, but they are studying us. We missionaries are indeed representing our Lord and Master, and the life we live is surely going to count as much as the knowledge we may impart. What a responsibility! What a privilege! I need your prayers for wisdom, but above all I need close fellowship with the Heavenly Father.



#### From One of Our New Missionaries

NOWGONG, ASSAM,  
Nov. 25, 1913.

*My dear Friends:*

Miss Doe has delegated to me the responsibility of housekeeper for the winter and as we are quite a little family here now, I find that I am developing into a genuine "Martha," though I don't intend to let the "many things," such as ants in the sugar, or failure of our butter to arrive from Bombay, or delay of goods and stores from Calcutta, or a new bearer who is a regular "Missourian and has to be shown," etc., trouble me very much. In fact I really enjoy it all in the end.

The weather has certainly been fine during the past month. One feels quite energetic and ambitious. I enjoy every minute of my language lesson but can have a pundit for only two hours now. I study some by myself, but with a dimpled, blue-eyed, golden-haired baby in the bungalow and a wee mite of a brownie in the dormitory I find myself deserting my books quite often. The brownie was a present to us last week. Her Hindu father came bringing her in one morning as her mother had died and there was no one to care for her. She is a dear little tot, only three weeks old, and curls up in her basket as contented as a kitten, and drinks her nice warm milk regardless of breaking caste. Her name is "Humida," meaning "on good terms."

To see the long parades and processions and hear the band playing one might think there was a street fair in quiet old Nowgong the past few days. But it is only a wedding. The son of a prominent Kiyia merchant is taking a wife, and his father is spending eight or nine hundred rupees in the celebration of the event.

One procession was in honor of the monkey god, and two boys wearing richly embroidered coats carried two large cloth monkeys perched upon long poles. Another procession was led by the groom on a large elephant with its head and trunk painted red.

This, my first year in India, has certainly been the happiest year of my life,



EDITH CRISENBERRY WITH ONE OF HER  
PROSPECTIVE PUPILS

though I think when I get into my regular work it will be yet happier. I have tried to obey all the good advice received at the conference in Boston, and from older missionaries. I have worn my topee faithfully, drank boiled water, slept under a mosquito net, taken a vacation in the mountains, and not overworked, either at language or other work. So I think I feel as strong or stronger than I did a year ago and hope to take up a part of my assigned work soon though of course I shall have to spend most of the time on language for another year. It takes far more strength to stay out of that kindergarten than to go into it.

Yours in loving service,  
EDITH CRISENBERRY

## FROM THE EDITOR'S NOTE BOOK

Associate Secretary Arthur C. Baldwin, of the Foreign Society, closed his pastorate at the First Church in Fall River on the first Sunday in February, and is now engaged in his new duties at the Rooms.

The death of Dr. Thomas O. Conant, for many years editor in chief of the *Examiner*, removes one who devoted his life to good causes, and served faithfully in every station which he occupied. He was marked by loyalty to his convictions, and by a gracious and kindly spirit. As a journalist he was a strong advocate of missions. The denomination suffers through his death.

The *Standard* of January 24 has an exceedingly interesting article on "Chinese Students Entering the Golden Gate," written by Mr. Tsao, the General Secretary of the Shanghai Y. M. C. A. What he says about the difficulties and humiliation that Chinese students are made to face in entering America through the port of San Francisco should arouse Christian people to the duty of beginning at once the creation of a public sentiment that will bring about a different condition of affairs. Some of the points made are trivial, but on the whole the red tape and the undoubted suspicion and unnecessary hardships with which cases are treated, no matter what the position of the newcomer, are enough to justify the disgust and protest made. We ought to have some settled policy of immigration, and apply it impartially to all peoples. To do this the whole matter must be taken out of politics.

The largest Presbyterian church in the world is in Seattle. The pastor is Dr. Mark A. Matthews, and there are four assistant pastors. The membership has reached 5,500; 808 were received last year, with a net gain of 529. The assistant pastors report 7,439 calls. Taking that and a live preacher in the pulpit together, and perhaps the moral can be seen.

It is an excellent arrangement by which Rev. Sumner R. Vinton is to give his illustrated lectures on home and foreign missions, under the auspices of the two General Societies. He makes missions live.

According to the Jewish Year Book the number of Jews in the world now exceeds 13,000,000, located as follows: Europe, 9,950,175; Asia, 484,359; Africa, 404,836; America, 2,194,061; Australasia, 19,415; total 13,052,816.

The Presbyterian Board of Foreign Missions plans to send one hundred new missionaries to China within the next few years.

Says the *Missionary Review of the World*: The American Baptist Telugu Mission has had a wonderful history. There has been no year since the opening of the first station at Cocanada, in 1874, when there have not been a goodly number of converts. Last year, however, has been the greatest of all, for the baptisms reached the total of 1,149 in sixty-four native churches. The total membership on the field on July 1 last was 9,237, while the Christian community now numbers over 20,000. These Christians would bear favorable comparison with those in America. The sixty-four native churches are so many beacon lights in the midst of many thousands who as yet know not Christ as their Saviour.

The government of the province of Canton, China, is said to be almost wholly in the hands of Christian men. The mission schools are reported as full to overflowing in both North and South China.

The Canadian and English Presbyterian missions in Formosa have been united. They occupy the island as far as work for the Chinese is concerned.

The American Board has been asked to take entire charge of the public school system in a large section of Shansi Province, the government offering to provide



schoolhouses and equipment, with an annual grant of 4,000 taels. Full religious liberty is promised, and the Bible and Christianity may be taught.

During the first three months of this year the Congregational Church is engaged in an Every Member Canvass for the missionary budget. The aim is to reach every member of the church, congregation and Sunday school with an opportunity to contribute to the whole work of the kingdom of God.

The total number of Roman Catholics in China is given at 1,421,258, with 448,220 catechumens in addition. The number of priests is 2,224. Especial attention is being given to the development of education, especially to institutions of higher education.

A union service in Kikiyu, Africa, in which Anglican bishops fraternized with various members of other religious communions, has caused a controversy which is said seriously to threaten a division in

the Church. The offending bishops are to be tried, and opinion in England is sharply divided, with the strongest leaders apparently on the side of liberty and recognition of ministers who have not received episcopal ordination.

A woman missionary of long experience says that whereas fifty years ago it was not uncommon for a Mohammedan to spit on hearing the name of Christ, and twenty-five years ago the name of Christ was heard with fear, now the attitude is thoroughly changed, and one meets Mullahs and others reading the Bible, while Christ's name is used with reverence. The name that is above every name is winning recognition everywhere.

The story comes that an African heathen king who had proved impervious to all appeals of the missionaries, was overcome by the stereopticon pictures of the life of Christ, and professed conversion, being baptized after a long period of testing. He had been a despot and free thinker.

## Our Department of Methods

### Try This Home Mission Suggestion

I can just see him now in his old buggy behind "Bright" and "Beauty," driving over the prairies of northwestern Oklahoma calling on the settlers in their pioneer homes, seeking out the scattered Baptists and organizing them into churches, and invariably leaving in every home and with every person he chanced to meet, a generous roll of good literature and the benediction of his fatherly smile. It was Brother T. K. Tyson of sainted memory, for seven years our beloved missionary. No man ever lived who came nearer improving every possible opportunity of sowing the good seed of the Kingdom than did this grand old servant of God.

Through the agency of the Paper Mission he received large boxes and barrels of religious and temperance papers, magazines, Sunday school cards, etc., free for distribution. At night after a day of hard

driving he would carefully sort out this precious literature and tie it in neat rolls or bundles — a Word and Way, Standard, Examiner, Western Recorder, Christian Herald, Union Signal, Youth's Companion, Youth's World, a tract or two, and a magazine such as the Review of Reviews or World's Work, etc. Wasn't that a rich feast for hungry minds and hearts in the dugouts, soddies, and shacks of the frontier? With his buggy full of these rolls of literature — seed corn he called it — he would start out on an extended missionary tour of his field of "magnificent distances." To everybody he met by the wayside he gave a roll of papers accompanied with a smile and a kind word; into every home he went he left a bundle of his blessed literature; if he did not have time to stop at a house he would throw a roll over into the yard, or by the mail box if he happened to be on a rural mail route,

and would greatly rejoice to see the children run out and fall over each other trying to see who would be first to get the papers. If he made a journey of a hundred or two hundred miles across the country you could literally track him by his scatteration of literature; if he held a protracted meeting he sowed the community down with good reading; if he drove into a feed yard to water and feed Bright and Beauty he would put a roll of papers in every buggy and wagon; if he took a trip on the train he carried a grip full of these rolls of papers which he threw out of the car window when passing gangs of section men, who would scramble like children in their eagerness to get them. Millions upon millions of pages of wholesome reading matter were thus scattered broadcast by this blessed saint as he toiled and sacrificed as a missionary for so many years in western Nebraska and on the plains of northwestern Oklahoma.

Once when stopping for the night in our humble frontier home I ventured to ask the dear man if he knew of any real good coming from this literature distribution. He turned those kindly eyes upon me in pained surprise as if my interrogation insinuated a doubt. But in a moment his face was illumined with that characteristic smile as he said: "The promise is that 'he that goeth forth bearing precious seed shall doubtless come again with rejoicing bringing his sheaves with him.'" Then he told me incident after incident coming under his personal observation of people being blessed, and some who were converted, by this ministry. I have never again doubted the wisdom of this wayside evangelism. Doubtless thousands will rise up in heaven and thank "Father" Tyson, not only for his sermons and personal conversations, but for the good literature which he placed in their hands or left in their home or at their mail box or in their front yard.

There is here in the life of this missionary of the cross a lesson which every Christian might put in practice both for their own spiritual good and the good of those among whom they live. There are multiplied opportunities of scattering seed by the wayside which are not being improved. Think of what opportunities the country

pastor has as he drives to his appointments and as he visits the members of his churches. Yes, and associational missionaries, city missionaries, missionaries among miners, Indians, etc., have such splendid opportunities of increasing their usefulness. Many, no doubt, are doing this very thing, but a great many do not. They regard such work as beneath their dignity, or perhaps think it is not worth while. Perhaps some do not have the literature to distribute and don't know where to get it. If they will write to the Paper Mission, Woodward, Oklahoma, they will be supplied with a large box full, absolutely free. Some may be a little out of date but the reading will be fresh and good. Let persons who have more good reading matter piled up in their home than they know what to do with please write our Mission and tell us about it. *Don't send any papers to us*, but just state that you will send literature to any missionary, or to any home or person whose name we will send you. Send 10 cents and we will send you "The Twentieth Century Paper Mission," and "The Personal Evangel by Post," or either one for 5 cents. They will give you a wonderful inspiration of what you may do by scattering seed by the wayside. — B. A. LOVING.



#### Missions at the Communion Service

Being well informed about the world progress of Christianity is so vital a part of the successful Christian life that it is not considered inappropriate by this pastor to seek MISSIONS subscriptions at the Communion Service. The Club Manager writes us that the pastor announced the matter from the pulpit, but the pulpit announcement brought no results. She continues: "So at Communion, while the members still held their cards, he asked that they write their subscriptions on the back, and sixteen responded."



#### So Do We

*Dear Editor:* You recently asked us to send you five new subscriptions and we are sending you herewith thirteen. We think that is good.

Damariscotta, Me.

A. L. S.

## THE MYSTERY BOX

### A Clever Suggestion

A member of the First Baptist Church of South Omaha, Nebraska, sends the following suggestion, which certainly would be a good way to secure a careful reading of MISSIONS.

*Dear Editor:* Would not a "Mystery Box" of questions, twenty or more, printed somewhere in MISSIONS, the answers to be found in the preceding number, be quite helpful? I enclose a few questions, as we are using this plan in our Missionary Society, to show what I mean. We think it might prompt us to more thorough reading of MISSIONS. This is only a suggestion, but we feel it would be helpful to get the most out of that which we ought to know.

EMMA L. TALBOT.

### MYSTERY BOX

ANSWERS MAY BE FOUND IN DECEMBER MISSIONS

1. Tell of the Ox-cart ride to Kampur of 20 miles.
2. Give the story of "Thirteen Years Ago."
3. Where do Mr. Old Tobacco Seed and Mr. and Mrs. Turns Back Plenty live?
4. Why does Mr. Petzoldt need an Automobile?
5. How did Colporter Hall get the word round?
6. Where is a woman made a "goddess" because she jumped on a pile of burning wood, thereby securing salvation for her husband (who had been eaten by a tiger) as well as for herself?
7. Who is patron saint for childless couples?
8. Where are these words "Lest we forget" found?
9. Tell of Xmas day of 1786.
10. Where is a piece of metal on a string instead of a ring given as a marriage token to a bride?
11. Describe the *Slow and Lightning* Express.
12. Where are Blackboards and Ironing boards the want of the month?
13. Where are there forty women in the Bible Class?
14. Where and why do they paint the horns of oxen red and yellow?
15. Who is Freada A. Goebel?

### How the Suggestion was at once Adopted

ANSWERS TO THESE QUESTIONS CAN BE FOUND IN THIS ISSUE

1. When and where in Burma was the chief celebration of the Judson Centennial, and how many were present who knew Judson personally?
2. What was the Centennial greeting sent by Edward Judson to Burma, and what was the reply?
3. Where is the greatest religious crisis in fifty years predicted, and what are the causes?
4. When is Denominational Day to be observed for the first time, and what is its purpose?
5. How large was the missionary offering at the Christmas celebration of the Mono Indians?
6. Where is there a new Language School for missionaries, and what is the new method?
7. In what form of work is Miss Fannie Allen engaged, and where?
8. What is the meaning of the Chinese term "Djung Fan"?
9. In what Republic of Central America have the Northern Baptists a mission work, and what is the character of the people?
10. What new policy has been adopted by China regarding religion?
11. Where would \$300 build a chapel for a population of 10,000?
12. What two gentlemen presented a striking contrast at the Suifu Commencement and why? How large was the graduating class?
13. Who was the young Mexican preacher fatally shot by the Zapatistas in the Mexican revolution?
14. What village with only 67 houses in it entertained 1,050 delegates and visitors at an Association?
15. What sort of unusual questions are asked in a Kachin Association yearly meeting?
16. Where do the mission schoolgirls rise at 5.30 in the morning to begin a busy day?
17. What is the "Paper Mission," and can you help it?
18. Where are kindergarten scissors wanted?
19. Where is a mission school paper called "The Hoe" published?
20. What is the name of a typical Indian city of Mexico, and what work are we doing there?

THAT IT DOESN'T TAKE LONG FOR "MISSIONS" TO ADOPT A GOOD SUGGESTION, THIS PAGE WILL PROVE TO YOU. THE METHOD IS CAPITAL FOR MISSIONARY MEETINGS. TRY IT AT A WOMAN'S CIRCLE OR AT THE MID-WEEK MEETING OF YOUR CHURCH.



### Some Interesting Crows

Of course you know that this means Crow Indian children, and not real crows. Perhaps you have read of the school at Lodge Grass in Montana (it seems as though it ought to be Grass Lodge, but it isn't), and how Mr. and Mrs. Petzoldt and their helpers in teaching have been making good little Americans out of the Crow tribe children in their community.



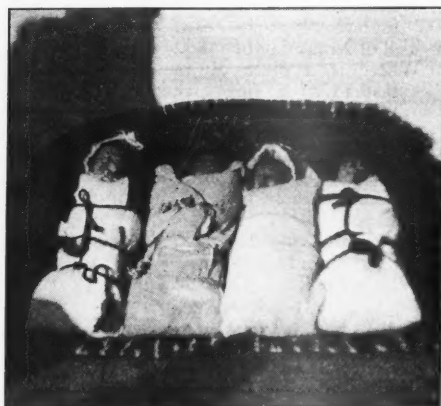
CECELIA LION SHOWS, OF PRYOR, MONT.

Here you can see little Cecelia Lion Shows and her brother, James Lion Shows, who live at Pryor, some miles away from Lodge Grass, where a new mission and school have been started. In the third picture are some cunning papooses. If you knew how difficult it is for one missionary like Mr. Petzoldt to go from one point to another in his wide field, you would see why it is necessary to use an automobile, to do his work most rapidly and successfully. Why should you not get your Junior Society, if you belong to one, to send a helping gift for this work, to the Baptist Home



JAMES LION SHOWS, OF PRYOR, MONT.

Mission Rooms, 23 E. 26th Street, New York, saying that it is for the Crow Mission work, and to help get the auto, if the money for that has not already been raised? If it has, you can help send James Lion Shows to school.



FOUR LITTLE MISSIONARIES-TO-BE AMONG THE KIWAS





### The Japan Relief Fund

The recent famine in Japan has brought with it considerable suffering. The hearts of the American people are responding to the calls of sympathy, and generous contributions are being sent for the relief of the suffering and destitute people in Japan. Within the past few weeks a number of contributions have been received by the American Baptist Foreign Mission Society for transmission to districts where they are most needed. The Society is exceedingly glad to render this service, and any further contributions that are received will be promptly forwarded to our Mission Treasurer in Japan, who will see that they are used for the relief of the famine. Persons are requested to send their contributions to Mr. Ernest S. Butler, Treasurer, P. O. Box 41, Boston, Mass., but they should indicate plainly that the amount is contributed for the Japan Relief Fund.

### WAR MONEY

The great national debts of the powers of Europe stand as evidence of the cost of war. Revolutions and wars invariably bring about financial stringency. Even in China the "financial situation" has been seriously affected by the recent revolution. One of our missionaries, in a letter received at the Mission Rooms, writes the following:

Paper money, war money, is everywhere. It is made to go by the authority of the governor and his soldiers. Some lost their heads over the matter at first because they preferred silver. But now that they are positive that they cannot possess preferences and their heads, they select heads. We foreigners almost have to have silver to pay our bills. (In spite of the edict that paper is legal tender, we have to be honest and pay bills at their real as well as their face value.) There is a money famine

among us just now. We are all bankrupt. We are using paper wherever we can, but silver is almost impossible to obtain. There will be a crash some day probably, unless some silver is found to redeem the paper. But the troubles that we fear never come.

While attacks upon the lives of missionaries are today quite rare and while the hardships and dangers of early pioneer days have to a large degree passed away, the modern missionary nevertheless has still to face conditions and circumstances that require patience, courage and complete reliance upon God.

### CHURCH DEDICATION IN JAPAN

The Baptists of Osaka, Japan, are greatly rejoicing over the completion of their new church building. The dedication service took place in October. It was an occasion of immense encouragement and satisfaction that this church which had waited and prayed so long for an adequate building, and which for years had been continually moving from one rented and dingy store building to another, should now be so finely housed. The church stands facing a fine wide street in one of the best sections of the city. Situated on a hill at a curve in the street, the beautiful building can be seen a mile away. No better site could have been chosen and its location is even more attractive than was anticipated.

The dedication services were conducted in a manner very similar to such services in America. Mr. Imai, the Japanese Baptist pastor, preached the dedication sermon. Mr. Wynd, one of our missionaries in Japan, represented the American Baptist Foreign Mission Society, and among other notable representatives was Dr. C. A. Woody of Portland, Oregon, who was in Japan on a brief visit. Both missionaries and church members are much encouraged and the new plant prom-



THE NEW EAST OSAKA CHURCH, JAPAN

ises to be a great help to our work. At the special evangelistic meetings following the dedication, fine evening audiences were gathered. At the last meeting four decided for Christ and on the first Sunday in November three were baptized in the new baptistery. A good many new people are coming and a large list of inquirers are receiving instruction.

As will be seen in the accompanying photograph the building is in mission style and has an exterior finish of concrete stucco, the dark painted wood making a fine contrast with the light cement. The inside finish is cream colored plaster with walnut colored wood work, the arches of the pulpit being in white plaster. The audience room is 29 by 30 feet, the pulpit being set back under an arch, and the ceiling is 18 feet high. The front part of the building is of two stories, the lower part serving as a hall for smaller meetings and the upper for Sunday school and social uses, both rooms being connected with the audience room by sliding glass doors. The seating capacity of the main room is

150 and the other two rooms will add as much more, making a total capacity of 300.

In a letter to the Mission Rooms in Boston describing the church and dedication service Rev. G. W. Hill writes that the only regret they have in connection with the completion of this beautiful edifice is that all other Japanese Baptist churches cannot be equally well equipped at once. Even the most immediate needs can hardly be attended to with the limited resources at hand. New schools, hospitals, churches, residences on all Baptist mission fields to the value of \$300,000 have been approved by committees on the fields and by the Board of Managers at home, but notwithstanding this unanimous endorsement and the urgency of the needs these buildings cannot be erected because the necessary funds are not available. Less than two months remain before the closing of the fiscal year of the American Baptist Foreign Mission Society. Before that time \$695,903.90 must be raised if the Society is to meet its budget, take care of all urgent, pressing needs and close the

year without a deficit. This Centennial year commemorating as it does the heroic, pioneering self-sacrifice of Adoniram Judson should witness a mighty effort to respond generously to the appeals from these mission fields across the seas.

#### GOOD NEWS FROM IKOKO, AFRICA

A very interesting News-Letter has just come from the Congo. The letter is printed in an attractive form, the printing, type-setting and correcting all being done by native boys. In the letter, the Rev. Joseph Clark, veteran missionary at Ikoko, tells of a recent visit to Motaka to examine some candidates. "We had rather a rough time going," he writes, "on account of a strong wind, and we arrived two hours later than expected. I was hungry and tired but had at once to begin the work of examination. In this I was assisted by about twenty-five church members. Five were accepted and a crowd of at least 250 gathered on the beach to see them baptized.

About nineteen years ago, on my first visit to Motaka, I had seen a larger crowd on that beach, but then all the men were cannibals. I landed and was pulled and pushed along to the hut of the big chief by a very excited and war-painted crowd, all armed with ugly, big knives and spears. For a time the outcome of my visit seemed uncertain. I could not reply to their excited remarks as I knew but a very few words of their language.

Suddenly a lot of my warlike friends disappeared and later I found that Mrs. Clark, with our baby son, had also landed and the people thought that they had something more interesting to see.

Thirty months after that visit, two state officers and a lot of black soldiers lost their lives in that same village.

In this new crowd were scores of decently dressed people, and when after the baptism we sat at the Lord's table, about fifty were present to commemorate the death of their Saviour."

With the News Letter, Dr. Clark sent a copy of the first reading book in the Oliä language. This is the language used west of Lake Leopold II by half a dozen of the Ikoko teacher-evangelists. Thirty-five of these teacher evangelists are sent

out by the Ikoko church and the reading book is printed at Ikoko by native boys. The reading book contains stories, gospel songs, a passage from the Gospel of John and descriptive articles about the Belgian Congo. The little book is another influence to destroy the ignorance and superstition that is fastened upon pagan Africa.

#### BAPTIZED BY ADONIRAM JUDSON

The photograph herewith is that of an old man who died in Thaton, Burma, a few years ago. He held the honorable distinction of having been baptized by Adoniram Judson. The photograph has



BAPTIZED BY ADONIRAM JUDSON

been sent to the Missionary Rooms by Miss Elizabeth Lawrence, one of our missionaries in Tavoy, Burma, and was taken during the time that she was in Thaton. Unfortunately it was mislaid and only recently discovered. In this period of the Judson Centennial Campaign it is of unique interest to have this photograph of a man who was baptized by the great pioneer American Baptist missionary.

#### THE MODERN SPIRIT IN THE PHILIPPINES

Two publications have recently come to the Mission Rooms in Boston, which illustrate the remarkable way in which the younger generation in the Philippine

schools have caught the modern spirit. One of these publications is the first issue of the Iloilo High School Annual for 1913. When we remember the few years that the boys and girls of the islands have had western education, this publication is surprisingly good. Both reading matter and original drawings are the work of students. The activities of the school remind one of the most advanced American academy. There are two debating clubs, a school chorus, baseball team, both a boys' and a girls' basket ball team, and a tennis club. The "grinds" and jokes are quite up to the average of the American college annuals. The publication was printed by our Mission Press at Iloilo and reflects great credit upon Mr. Snyder and the native staff.

The desire for a publication has seized the boys of our Industrial School at Jaro, who have just issued the first number of a school paper called "The Hoe." The paper shows that the school is entirely up-to-date, even to the extent of school colors and a school "yell." Some of the items from the paper illustrate how unfettered by tradition the boys are in their attitude toward religious problems.

#### A FORWARD MOVEMENT IN KACHIN LAND

A most encouraging feature in many of our mission fields has been the movement toward native support, native management and native evangelization. One of our missionaries of Burma, in a letter received at the Mission Rooms, writes of a movement in this direction among the Christians of the Kachin Hills:

We have organized a Kachin Association of the churches of this district. Up to the present we were content with the yearly meetings of all the Kachins, but we found that there were so many interests which affected our work specially near here that it would be well if we talked them over and planned for ourselves, hence this new organization. Some of the questions which may interest were as follows: Are we permitted to use alcohol and opium as a medicine? What shall a man or woman do in case the husband or the wife runs away into unadministered territory? Can we receive a woman who comes down from the mountains with her relatives

and leaves her husband? What shall we do with members who do not contribute towards the support of the work? etc. These were all questions suggested by some one of the elders and all took a lively interest in the discussion which followed.

One committee was appointed to seek members who would be willing to spend a week or month in doing voluntary evangelistic work among the heathen during the season of the year when work is slack.

#### WINIFRED CHENEY THOMAS

A letter has recently come to the Mission Rooms which brought sorrow to many hearts. It told of the death of Winifred Cheney Thomas, wife of Raphael C. Thomas, M.D., one of our medical missionaries at the Union Hospital at Iloilo, Philippine Islands. Dr. and Mrs. Thomas sailed from San Francisco only last June, after having spent a furlough in America, and arrived in Iloilo in July. Mrs. Thomas died December 22, after a brief illness, death being caused from heart failure resulting from other complications. She was a woman of rarely beautiful Christian spirit and was deeply interested in the great work being done by her husband. The little three-year-old girl who is now motherless is being cared for by an American woman whose husband is in the customs service. Dr. Thomas will have the warm sympathy of a wide circle of friends in this hour of bereavement, and all will unite in prayer that he may receive the Divine comfort. We trust that his hope of erecting a memorial to her in the form of a boys' dormitory in connection with the school at Iloilo may be realized.

#### RAISING THE BUDGET IN SOUTH CHINA

The last two Sundays have been record breakers for our Kaying church. Never have we seen the spirit so good among the Christians as it has been this summer. This spirit has naturally led them to two conclusions; to want to become self-supporting, and to help others.

At the close of the service last Sunday the subscription for raising the pastor's salary was taken, and the women could hardly wait for "Kong son sang," one of the teachers, to get his papers arranged, before they were up at the desk to put



down their names, and the amounts they could give, so eager were they. We have been working up this idea of self-support ever since the New Year, and it made us very happy to see the response. One old woman, with such a satisfied look on her face, said to me as she passed on her way back to her seat, "It is so good to give, we are so happy!" It was a new day in China, sure enough. The women went first, and the men afterwards. But the men subscribed all the same.

The amounts were not large. Twenty cents a week was the highest, and from that down to one little girl of eight who insisted on having her name put down for ten cash a month, less than half a cent gold.

We are introducing the envelope system, in its simplest form, although there are many who preferred to pay at the end of the year.

They attempted to raise the whole amount needed for the year, and succeeded in raising four-fifths. There were a good many who were not there last Sunday, whom we know will give, so the proportion will be raised. The missionaries did not pledge large amounts, only small weekly offerings, along with the rest of the congregation. (The next Sunday the entire amount needed was pledged and \$2.00 over.)

This, so far as we know, is the first regular attempt to make this church responsible for its own preacher and his salary, and it is a step in the right direction. One woman said yesterday, "If we raise \$50 this year, we can maybe raise \$100 next year, and \$200 the year after."

made such an impression on the old man that he at once began to come to church and has openly identified himself as a Christian. That greatly surprised me for I had thought that when the old woman died all our hold on that family would be lost. I saw another old man there, and they told me that he had been coming for a few Sundays and that he had returned from Siam not so very long before. He seemed to have a hunger for something and so went and talked to the Vegetarians, but he did not find among them what he was hungry for. It happened that he met a Christian and told him that he intended to return to Siam for he said that there he had once gone into a church and had heard the gospel and he wanted to hear more of it. Of course the Christian told him that it would not be necessary for him to go to Siam for there was a church and the same gospel right there in Ungkung and the old man began to come. The expression on his face indicated that he had found what he wanted at last.

Recently I baptized five persons in one of our outstations. Three of them were past seventy years old. They had been hearing the gospel a little over a year in each case. One of the three was eighty-two. One of the others past seventy has led such an earnest Christian life that she has been able to get almost her entire family to come to church with her. The other one of the past-seventy group is an old man who was quite well known the village over as having a quick temper, but the year of hearing the gospel has been noticed by them all as producing a remarkable change in him. — G. W. LEWIS.

#### A GOSPEL THAT CAN REACH THE AGED

On a recent Sunday I spent the day in Ungkung and saw much that made me happy. I noticed on the front seat an old man whom I had not seen before and I asked who he was. I found that his wife had been a Christian but had died about a month before. Up to that time the old man had had no interest in Christianity or at least he did not let it be known outside if he had. When the old woman was buried the schools and different members of the church went to the funeral. That



#### Missionary Record

##### BORN

Born to Rev. and Mrs. Linn W. Hattersley of Myingyan, Burma, a daughter.

Born to Rev. and Mrs. A. J. Weeks, of Moulmein, Burma, a daughter, Sarah Lucile Weeks, November 17, 1913.

Born at Nanking, China, to Mr. and Mrs. W. R. Taylor, a son, Robert Brown Smith, December 14, 1913.

Born to Mr. and Mrs. Merrick L. Streeter of Tavoy, Burma, a daughter, Harriett Lorena Streeter, November 29, 1913.

##### DIED

Winifred Cheney Thomas, at Iloilo, P. I., December 22, 1913.



#### REAL EXHIBITS

When President Valentine of Benedict College was asked recently if his college could furnish an exhibit for an exposition desiring to show what is being done in Negro schools, he replied, "The only 'exhibits' of any consequence which we could make would be to send some of our students who are making good in the battle of life. There is hardly an important church in the state that is not manned by a Benedict student. Some of the most successful teachers and farmers in the state, and out of it, are our graduates. 'Exhibits' usually have to do with things earthly, and Benedict College, on the other hand, develops things spiritual."

#### NEW SOIL IN NEBRASKA

It was one of the hottest Sundays of an unusually warm summer. The congregation in the large and airy house of worship in town was pitifully small that morning. The towns people did not feel in a worshipful mood. With misgivings we turned our face to the west for a ten mile drive to a mid-afternoon schoolhouse appointment. Arriving at our destination we found the schoolhouse down in a little valley shut off from any breeze, and as we first stepped within we thought of that Babylonian furnace seven times heated. But as we faced the expectant congregation which filled the little building to its utmost capacity, tall men tucked in most uncomfortable fashion into primary benches, many standing throughout the service, we thought only of the Master's injunction, "Give ye them to eat." How eagerly they listened! Even though a pail of water brought in a little late from a distant well, was passed up and down the aisles during prayer time, there was no intentional irreverence.

The material prospects of those people were not bright, yet at the close of the service they quickly pledged over one hundred dollars to secure preaching each

alternate Sunday. This is but one of many possible openings for breaking untilled soil for an abundant harvest.

#### AN ALL-AROUND INDIAN STUDENT

William Williams is an Indian of the Wichita tribe, and will be graduated from Haskell Institute next June. He is a full-blooded Indian, is captain of the football team, president of the Y. M. C. A., and has recently done considerable speaking in the interest of Indian work among the white Associations and churches in the vicinity of the Institute. He has been known to play football with brilliancy on Saturday and talk with great acceptance on the following Sunday to the college Y. M. C. A. The men and boys who have listened to him have been equally delighted on each occasion.

#### THE STUFF OF WHICH HEROES ARE MADE

The following situation suddenly developed in a mission church in the far West:

Its leading member, who was president of the State Convention, superintendent of the railroad, a brother beloved and one of the biggest men on the frontier, died last September. Soon after his departure the second member of importance was called home, and the families of these two men immediately left the State. With them went the financial strength and the working members of the congregation. Two have left since their departure.

Following these disasters the pastor, seeing no prospect of support, either spiritually or financially, resigned. Upon hearing this, the president of the railroad whose superintendent had died, called upon the pastor. With him were several of the leading business men of the town, and they all agreed to underwrite the financial support of the church, if he would remain. They said they desired to do this because he had been a great help to the community and to the miners and working men

generally. They would be glad to pledge any support which the church would not now be able to meet if he would reconsider his resignation and stay in the community. This he did, and is now hard at work solving the problems. He believes he has one of the hardest fields this side of the Orient, but he has the courage of which heroes are made.

#### A NEW CHURCH AT AMERICAN FALLS, IDAHO

When the missionary for Eastern Idaho stopped off at American Falls, January 11, it was with the purpose of seeing how many Baptists could be found for an English-speaking church. Visiting the German Baptist church in the morning he was urged to "preach in English," and was then given another invitation to serve there in the evening. Sunday afternoon was spent in making a tour of the town and in visiting. The missionary asked the use of the German church for the week. Consent was cheerfully given and services were promptly begun and zealously continued, while the house-to-house visiting disclosed our strength. At 2.30 on Sunday, January 18, we met in the basement of the German church and effected the organization of an English-speaking Baptist Church in American Falls. The people who

were present and who became charter members of the new church are seen in the accompanying picture taken in front of the German church. In addition to these there were eight others who were not there when the picture was taken. Let us notice where these twenty-one Baptists came from:

Kentucky,	3 men and 3 women
Indiana,	1 man and 4 women
Washington,	2 men and 2 women
Missouri,	2 men and 1 woman
Wisconsin,	2 women
Arkansas,	1 woman

This gives some idea of the many visioned people who come to the West, and later are woven into the church life of the state. Can you imagine the different views and opinions held by people from such varying conditions? Can you imagine what a task it is to fuse all of these "Varieties of Religious Experience" into a unified, harmonious church? If you can, you are able to tell what the requirements are for a good missionary pastor.

Of the charter members of our new church, Franklin College has contributed two, Cincinnati Conservatory of Music one, McMinnville College one, and all but 6 out of the 21 charter members are high school or college graduates.



FIRST ENGLISH BAPTIST CHURCH, AMERICAN FALLS, IDAHO

## DEDICATION, BELLWOOD, NEBRASKA

Last summer the meeting-house of this church was struck by lightning and burned to the ground. The only insurance on the house was \$300 to cover the Home Mission Society's gift when it was built. The new house just built is larger and much better than the old one and costs \$3,400. The house was dedicated January 25th. Rev. D. D. Proper preached the sermon in the morning. Rev. Wilson Mills, D.D., in a short time, had raised the balance of the indebtedness with over \$100 extra for other improvements. In the afternoon Dr. Mills preached the sermon and a fellowship meeting followed. In the evening Rev. Fred Berry, State Missionary, preached an evangelistic sermon to a large congregation, and several young people came forward to give themselves to the service of the Lord. This proved to be a great day for this little church. The members have labored and sacrificed in a most heroic manner as none of them are people possessed of much wealth. The meetings were under the direction of the efficient pastor, Rev. A. F. Howell.

## IN THE NORTH BEND COUNTRY

I am located as District Missionary in the extreme western part of the United States and in a country peculiarly a country by itself. We are on an isthmus located in what is known as the Umpqua Association of the Oregon State Convention, in an isolated part of this great state, with traveling facilities, as far as to connection with the outside world, not the best. Our only mode of emigration or immigration is by boat, or by stage a distance of 63 miles over the Coast Range of mountains. We were transferred at our last regular meeting of the State Convention from the Willamette Valley, where we have been for the past two years. We find a vast difference.

Our mode of travel is by boat and we are in need of a good Baptist launch that your men may go to the country and do the work. It is an interesting sight to go to the docks and wharves in the early morning and see the boats coming to the market with the farm products. Almost every farmer has a private landing and the home of nearly every farmer may be reached in this manner. — REV. A. M. WILLIAMS.



BELLWOOD, NEB., BAPTIST CHURCH, DEDICATED JANUARY 25, 1914





### The Battles of Peace

There is a peculiar quality about the writings of Dean George Hodges, of the Episcopal Theological School in Cambridge. He goes to the heart of things, with absolute simplicity and clearness, born of the scholar's wisdom combined with the keen perception of the practical man. Begin to read these pages and you will be drawn on and ever with increasing interest. The two essays on "Does God Care?" and "The Good of Trouble," are worth a dozen ordinary books. If the essays on matter relating more especially to the Episcopal Church are less interesting to some readers than the others, they are not less illuminating as to the position of the churchman. (The Macmillan Co. \$1.25 net.)



### The Anti-Alcohol Movement in Europe

Mr. Ernest Gordon, who wrote the Memoir of his father, Dr. A. J. Gordon, has rendered the cause of temperance a signal service by making for the first time a thorough study of the anti-alcohol movement in Europe. The array of facts he presents will astonish those who have not been aware of the extent and strength of the movement. First he shows the conditions on the continent of Europe which forced the fight on alcohol, and then he describes the campaign as it is now carried on in the universities, in the armies, among the Socialists and elsewhere. He has made use of his long residence in Europe to gather the facts, and the story is one of profound interest. There is no book that will help more the temperance campaign in our own country, and it might well find place in every church library. The Statement of Eight Hundred German Professors and Physicians should be framed and hung up in

every public school and college. World-wide prohibition is the aim of the movement against the greatest evil that afflicts and brutalizes the race. (Fleming H. Revell Co. \$1.50 net.)



### The Man of Egypt

The author spent some months in Egypt studying present tendencies and movements. His object in this book is to present the Egyptian of to-day in his industrial, educational, political and religious condition and outlook. He had exceptional facilities through his conferences with Lord Kitchener, and other men connected with government and education. In successive chapters he describes how Egypt is governed, Lord Kitchener, Egypt's New Pharaoh, England in Egypt, Egyptian Education in Mohammedan and Missionary Schools, the Moslems and Copts, and The Future Man of Egypt. The survey is comprehensive and clear.

(*The Man of Egypt*. By Clayton Sedgwick Cooper. Hodder and Stoughton. \$1.25 net.)



### Notes

A book to be reviewed shortly is "A Study of the Thlingets of Alaska," by Livingstone F. Jones. (Revell.)

The first publication by the new Christian Literature Society of Japan is a "Message to the Japanese People," setting forth the main substance of the Christian message, and approved by more than 700 missionaries working in Japan. Three editions were sold out within a few months.

Two new books received from the Revell Co. are "The Appeal of Medical Missions," by R. Fletcher Moorshead, and "Asia at the Door," by K. K. Kawakami, who seeks to interpret the Oriental to the Occidental.

## Financial Statements of the Societies for Ten Months ending January 31, 1914

	Source of Income	Budget for 1913-1914	Receipts for 10 Months	Balance Required by March 31, 1914	Comparison of Receipts with 1912-1913	Those of Last Year Increase	Decrease
<b>FOREIGN MISSION SOCIETY</b>	Churches, Young People's So- cieties and Sunday Schools.....	\$462,110.05	\$174,588.23	\$287,521.82	\$182,265.04	\$174,588.23	\$7,670.81
	Individuals.....	300,000.00	55,259.56	244,740.44	49,446.42	55,259.56	.....
	Legacies and Matured Annuities.....	107,999.00	49,533.27	58,465.73	50,352.48	49,533.27	819.21
	Income of Funds.....	35,108.00	60,411.83	(Excess 25,303.83)	52,772.60	60,411.83	.....
	Specific Gifts (*Includes excess in Specimens of \$13,951.51).....	*46,912.51	24,411.51	22,501.00	10,255.12	14,156.39	.....
	Totals.....	*\$952,129.56	\$364,204.40	\$587,925.16	\$345,091.66	\$364,204.40	\$8,496.02
<b>HOME MISSION SOCIETY</b>	Churches, Young People's So- cieties and Sunday Schools.....	\$380,377.00	\$117,874.27	\$272,502.73	\$119,195.78	\$117,874.27	\$1,321.51
	Individuals.....	125,000.00	7,253.29	117,746.71	\$945.93	7,253.29	1,692.64
	Legacies.....	65,000.00	57,036.43	7,963.57	57,036.53	.....	.....
	Income of Funds, Annuity Bonds, Specific Gifts, etc.....	98,600.00	80,420.41	17,179.59	72,319.28	80,420.41	8,101.13
	Totals.....	\$668,977.00	\$262,584.40	\$406,392.60	\$257,496.52	\$262,584.40	\$3,014.15
<b>PUBLICA- TION SOCIETY</b>	Churches, Young People's So- cieties and Sunday Schools.....	\$97,500.00	\$60,494.59	\$37,005.41	\$62,669.33	\$60,494.59	\$2,174.74
	Individuals.....	27,000.00	16,220.31	10,779.69	13,268.99	16,220.31	.....
	Legacies.....	10,000.00	3,728.05	6,271.96	14,026.41	3,728.05	10,298.36
	Income of Funds, Annuity Bonds, Specific Gifts, etc.....	71,777.45	36,285.50	35,491.95	25,642.08	36,285.50	.....
	Totals.....	\$206,277.45	\$116,728.45	\$89,549.00	\$115,606.81	\$116,728.45	\$12,473.10
<b>WOMAN'S HOME MISSION SOCIETY</b>	Churches, Young People's So- cieties and Sunday Schools.....	\$182,790.00	\$75,692.62	\$107,097.38	\$73,420.04	\$75,692.62	\$.....
	Individuals.....	10,000.00	11,169.86	.....	5,776.84	11,169.86	.....
	Legacies.....	10,000.00	8,107.74	1,892.26	8,185.62	8,107.74	77.88
	Income of Funds, Annuity Bonds, Specific Gifts, etc.....	20,000.00	19,313.02	686.98	17,451.51	19,313.02	.....
	Totals.....	\$222,790.00	\$114,283.24	\$108,506.76	\$104,834.01	\$114,283.24	\$77.88
				less			
				1,169.86			
<b>WOMAN'S FOREIGN SOCIETY OF THE WEST</b>	Churches, Young People's So- cieties and Sunday Schools.....	\$88,883.00	\$44,663.93	\$44,219.07	\$39,255.71	\$44,663.93	\$.....
	Individuals.....	21,848.00	10,653.20	11,194.80	12,348.93	10,653.20	1,695.73
	Legacies.....	3,200.00	1,791.82	1,408.18	1,979.03	1,791.82	187.21
	Income of Funds, Annuity Bonds, Specific Gifts, etc.....	1,135.00	1,135.00	.....	1,072.55	1,135.00	.....
	Totals.....	\$115,066.00	\$58,243.95	\$56,822.05	\$54,656.22	\$58,243.95	\$1,882.94